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THE WOMEN'S INTERNATIONAL QUARTERLY.

JANUARY, 1917.

PURPOSE:—To help the women of to-day in their interpretation of Christianity, and in the application of Christian principles to the conditions of their life and work.

A Revival of Prayer.

J. H. Oldham, M.A.

Is Prayer a working force? Does it, in the words of St. James, "avail much in its working?" Is it cant, or is it literal fact, to assert that if the Church, in the presence of the great issues of to-day, is to be worthy of its past, our supreme need is to re-discover the power of prayer? The question is of such central and cardinal importance that we ought to have a clear conviction one way or the other. The answer, surely, is to be found in a sincere effort to learn the mind of Christ.

To obtain an adequate impression of the range and emphasis of Christ's teaching regarding prayer it would be necessary to study, in detail, the numerous passages in the Gospels in which He speaks of the subject. It is possible here to examine only a single verse, which may nevertheless serve as a key to the whole. In Matt. xvii. 20, we read: "If ye have faith as a grain of mustard seed, ye shall say

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unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

The first thing to be observed with regard to this passage is that it is not an isolated saying. It is found in each of the first three Gospels, and in different contexts (Matt. xxi. 21; Mark xi. 22-23; Luke xvii. 6). Moreover the more we try to touch the real mind of Christ and to understand His way of looking at things, the more certain do we feel that this saying is a faithful expression of His fundamental and constant attitude towards life.

The second striking thing about the passage is its startling inconsistency with our own habitual outlook upon the world. The radical difference between Christ's thought and ours is concealed from us by the fact that we fail to grasp the real meaning of His words since they find no answer in our experience. We dismiss the saying with the comment that, of course, Christ did not mean the words to be taken literally. Perhaps not. But what did He mean? Are the words empty rhetoric? Or is it we who are living in a world far removed from that world in which Christ lived, a world in which God was the sole, overwhelming reality? May it be that in this radical difference between Christ's view of the world and ours is to be found the secret of our weakness? "He could do no mighty work there because of their unbelief."

Faith, or the spirit of expectancy, was, in the view of Jesus Christ, an essential element in effectual prayer: "Whosoever . . shall not doubt in his heart." "Believe . . and ye shall have" (Mark xi. 13-24). Is this demand for faith, then, an arbitrary condition, or is it something that has its roots deep in the constitution of human life?

"Surely faith is the foundation of all great enterprises in which man co-operates with man. What is the quality which makes some men great organizers and leaders of men? Is it not the gift they have of inspiring confidence in others? What motive is more powerful to keep a man faithful to his duty than the thought that someone expects him to perform it? When men are linked together in such mutual trust their united strength is tremendous. A body of men who can depend upon each other to the very last drop of blood in any one of them, like the three hundred of Leonidas at Thermopylæ, can achieve anything. Faith, in fact, lies at the heart of all friendship, and of that highest

kind of friendship in which the friends are united in the working out of some great plan. This power to depend in complete and absolute confidence on the unseen personal qualities of another, with the same confidence that one depends on so-called natural laws, is surely one of the highest achievements of personality. It is to this that Christ calls us when He says, 'I have not called you servants but friends.' God has chosen, in working out the transformation of the world, to depend upon man's co-operation in the lower and more mechanical forms of service. The earth will not yield its fruit, man cannot earn his bread, without human labour and toil. If God asks from man co-operation along these mechanical lines, is it strange that He should ask from man also the higher co-operation of friendship with all that that means? Is it strange, since He has chosen that we should be not servants but friends, that He should wait until some man should arise with understanding of His great purpose and a complete and unwavering confidence in Him; that He should wait for men who will take pains to know Him, and who, in the performance of the highest act of friendship, will be willing to depend with complete confidence on His unseen qualities? When a man is prepared in this heroic confidence of friendship to trust God, God will not fail him. 'God,' it has been finely said, 'will certainly not prove to be less than His creature's highest thought of Him.' The moral qualities of God are not less to be depended upon than His natural laws. The man who will dare to trust Him will find Him true. The thought of Jesus Christ was this—that where you find one man thus linked with God in mutual confidence and trust you have an altogether irresistible power. God is love, and the man who dares to believe utterly in God has behind him the ultimate force of the universe."

If this is what Christ really taught, we have an answer to the question with which we set out. Prayer is a working force; it is the supreme working force. It is a means of working, moreover, which is within the reach of everyone. Every member of the Church may have an effective share in the great work of establishing the Kingdom of God in the world.

Quelques Pensées sur la Vocation de Garde-malade.

H. Rappard.

Il n'est pas bien loin de nous, le temps, où la vocation de garde-malade était considérée comme le privilège ou le devoir exclusif des diaconesses et des religieuses. Le soin des malades faisait partie du programme de la vie hors du monde, mise à part pour Dieu, dans une communauté de sœurs protestantes ou catholiques, et il semblait que des vœux spéciaux, un costume particulier, une règle de vie austère et le doux nom de "sœur"—ce grand anonymat—devaient auréoler et protéger la jeune fille, désireuse de soigner les malades. Il faut se souvenir que dans ces temps-là l'opinion publique n'admettait pas encore l'indépendance de la femme non mariée et son activité en dehors du cercle de la famille; il est vrai aussi que le soin des malades exposait alors à des dangers de contagion plus graves, et demandait une abnégation de soi-même plus complète, à cause de l'absence de tout antiseptique et le manque de remèdes spécifiques de préservation.

Il semblait impossible qu'en dehors de la vie religieuse et de la complète consécration de tout son être à Dieu se puissent trouver des sources suffisantes d'énergie et de renoncement pour l'accomplissement parfait de la tâche de garde-malade.

Mais combien les choses ont changé depuis lors! Certainement les diaconesses et les religieuses sont aussi appréciées que jamais et leur nombre va en augmentant, mais à côté d'elles il y a toute une armée d'infirmières laïques. Un peu partout se sont fondées des écoles de gardes; des cours théoriques sont organisés dans les grandes villes, et des apprentissages pratiques peuvent se faire dans tous les grands hôpitaux. Des jeunes filles de toutes les conditions sociales et de toutes les éducations se sont hâtées de profiter de ces occasions. Les unes voyaient là le moyen de gagner honorablement leur vie; d'autres entraient à l'Ecole de garde-malades pour mettre fin à une vie ennuyeuse et futile de jeune fille "à la maison"; d'autres, poussées par l'amour du prochain, y trouvaient la possibilité de se rendre utiles; pour beaucoup,

les études de garde-malades offraient en elles-mêmes un grand intérêt ; et enfin un grand nombre suivaient l'entraînement général dans un désir d'indépendance et d'expansion de vie.

Ce mouvement de la jeunesse féminine vers la vocation de garde-malade prit pendant les derniers 10 ans un développement presque inquiétant par son nombre et son caractère, et on se demandait quelles seraient les conséquences de ce débordement de la quantité sur la qualité des vraies vocations.

Maintenant que les hostilités ont éclaté et que subitement des milliers de blessés et de malades réclament les soins d'infirmières intelligentes et formées, cet empressement vers la vocation en temps de paix, semble prendre une signification prophétique. N'était-ce pas une intuition d'origine supérieure qui avait poussé des milliers de jeunes filles à se préparer pour la grande tâche future ?

* * * *

Au commencement de la guerre, les ambulances et les formations sanitaires en France furent submergées par les offres de service de garde-malades plus ou moins formées, plus ou moins dévouées.

Soulager les blessés, travailler pour la patrie, jouer un petit rôle et s'entourer le visage du voile blanc pittoresque, semblait bien beau à toutes ! Peu à peu un triage s'est fait. La tâche sérieuse fatigante et souvent obscure a éloigné les unes et a attaché plus fortement les autres !

Parmi ce grand nombre de garde-malades laïques, dévouées et capables, il n'y en a probablement qu'une minorité qui soit poussée et soutenue par des sentiments religieux. La preuve est ainsi donnée qu'on peut être excellente garde-malade sans vocation religieuse. D'un autre côté, on a vu qu'il ne suffit pas d'être diaconesse ou religieuse pour être bonne infirmière, à la hauteur des exigences actuelles. Est-ce à dire que ces constatations signifient un progrès et qu'on peut s'en réjouir sans arrière-pensée ? Pour les communautés religieuses trop enclines à ne considérer que les âmes des malades l'obligation de soigner mieux l'éducation professionnelle et technique de ces sœurs a certainement été un avantage et en a augmenté la valeur.

Mais il semble certain que la formation des garde-malades laïques gagnerait-elle aussi si en opérant en sens contraire, elle introduisait dans son programme la culture de la vie religieuse et intérieure. Certes, elles existent en France, les écoles et cours d'infirmières qui l'ont déjà fait et qui y voient une force.

Tout dépend de la manière dont on envisage la profession, et il importe de bien se rendre compte combien profondément liés et dépendants les uns des autres sont le corps, l'âme et l'esprit.

Une garde-malade qui ne considère que le corps, sera satisfaite d'elle-même en constatant qu'elle possède les connaissances nécessaires et la pratique suffisante pour exécuter exactement les ordres du médecin et pour faire face aux accidents imprévus et qu'elle a le coup de main assez adroit pour panser les blessés sans trop les faire souffrir. Les médecins et les malades mêmes n'en demandent souvent pas davantage.

Il suffit pourtant d'avoir un idéal élevé de la vocation, et une intuition développée, qui devine l'état moral des malades, pour se sentir parfaitement malheureuse et insuffisante auprès de leurs lits de souffrance quand on n'a qu'un soulagement matériel à leur donner. Et même les plus courageuses d'entre les infirmières, celles qui ont le caractère le mieux trempé, font l'expérience des heures sombres, où il semble impossible d'apporter dans la salle des malades le rayonnement de joie qui influence et qui se communique autour de soi. Certes, il est bien nécessaire de connaître la source d'eau vive, où se rafraîchir pendant la marche et où puiser de quoi désaltérer ceux qui ont soif.

Aussi est-il arrivé souvent que des jeunes filles qui étaient devenues infirmières sans aucune arrière-pensée religieuse, sans même se rendre compte du sérieux de la tâche entreprise, ont été amenées peu à peu par les nécessités de chaque jour à chercher Dieu et à s'approcher de Lui par Jésus-Christ, l'Ami des souffrants. Mais, hélas, là où cette heureuse transformation n'a pas eu lieu, où aucune discipline intérieure ne s'est opposée aux *dangers* de la profession d'infirmière, on a vu parfois s'opérer un autre changement : La délicate sensibilité du cœur, cette vertu féminine entre toutes, s'est émoussée par l'habitude de voir souffrir ; le contact journalier avec des médicins de tous genres et les conversations anatomiques touchant à

tous les sujets ont ôté à plus d'une jeune fille le sens de la pudeur qui devait la couvrir comme un voile ; les rapports libres avec les malades masculins ont développé souvent une familiarité malsaine, et ainsi on a la douleur de rencontrer parfois des infirmières aux regards hardis, aux gestes brusques et aux allures indécentes ! Et cela semble effrayant de voir porter le drapeau de la Croix-Rouge par de telles mains.

Ne ressort-il pas de ce qui a été dit que l'on est dans un temps de transition en ce qui concerne la vocation de garde-malade ? En admettant avec raison qu'elle ne doit pas être le privilège seul des communautés religieuses, on est allé trop loin, et on en a fait une profession comme une autre, une carrière plus ou moins lucrative, accessible à toutes les femmes.

C'était une erreur dangereuse et comme nous venons de le dire, il y a eu des expériences faites qui semblent devoir servir à mettre les choses au point.

Nous voudrions collaborer par ces lignes à ce travail de réparation en parlant surtout du côté spirituel de la vocation de garde-malade.

Les malades occupaient la grande place dans la ministère terrestre de Jésus-Christ. Sa personne agissait sur eux comme un aimant. Partout où Jésus était " arrivèrent vers Lui des troupes nombreuses ayant avec elles des paralytiques, des aveugles, des sourds-muets, des estropiés et beaucoup d'autres malades que l'on déposa à ses pieds et Il les guérit." (Matthieu 15. 30.) Cette armée de souffrants, vers laquelle Jésus se pencha toujours avec une infinie compassion, est le champ d'activité des garde-malades. Jésus possédait la puissance de guérison, nous ne l'avons pas. Mais les malades sont comme un legs laissé par le Maître à la sollicitude et à la compassion de Ses servantes, avec la devise :

" J'AIME LA MISERICORDE " (Matthieu 12. 7).

Ce champ d'activité réunit des avantages que n'ont pas d'autres activités chrétiennes.

Il rapproche les classes sociales. La jeune fille du meilleur monde peut être appelée à laver les pieds d'un mendiant, et la jeune servante d'humble condition peut devenir l'amie des mauvais jours dans une maison de riches. On trouve cela tout naturel et rien n'est beau comme cette fraternité toute simple.

Il permet de pénétrer d'autres mentalités. Dans la vie ordinaire, la différence d'éducation forme une barrière presque infranchissable et crée des malentendus. Un malade que l'on soigne maternellement se donne tel qu'il est ; il prend confiance et exprime sans gêne sa pensée, et des découvertes heureuses peuvent alors se faire. " Que de nobles sentiments chez nos soldats," s'écrièrent les dames de la Croix-Rouge au début de la guerre ; et " comme ces dames savent être bonnes," répondirent les blessés reconnaissants. On attribue à la guerre une vertu régénératrice, alors que l'on ne faisait que *constater* un fait déjà existant.

Il donne l'occasion d'aimer en actions. L'Evangile parlé n'est, hélas, plus beaucoup écouté du peuple,—l'Evangile vécu agit puissamment. Les services matériels rendus aux malades jour et nuit avec la compassion vraie qui était en Jésus-Christ, prêchent l'amour.

Il permet d'annoncer le salut à des cœurs bien préparés pour le recevoir. La souffrance laboure le cœur et les paroles de consolations ou les appels à la repentance prononcés avec tacte par celle qui a donné des preuves de son amour sont acceptés volontiers.

* * * *

Ne doit-on pas regretter qu'un champ d'action aussi riche en possibilités spirituelles et éternelles soit trop souvent occupé par des garde-malades n'en comprenant que la valeur matérielle et immédiate ? . . .

" Mais," pourrait-on objecter, " n'a-t-on pas abusé souvent de la faiblesse des malades, de leur dépendance, pour exercer sur eux une pression religieuse, qui n'a fait que du mal ; n'y a-t-il pas des hôpitaux où à cause de ces abus toute action religieuse est interdite ? Est-ce que des garde-malades zélées ne souffriraient pas trop en de tels endroits ; n'est-ce pas là que des infirmières indifférentes au point de vue religieux sont à leur place ? "

La France catholique est de tous les pays celui où cette objection pourrait le mieux se justifier. Et pourtant ce sont des Françaises, occupées dans des ambulances et des hôpitaux absolument laïques, qui ont exprimé la pensée que plus le milieu semble hostile à toute influence religieuse, plus on sent la nécessité d'avoir une vie intérieure intense dont le rayonnement se fasse sentir malgré tout. L'une d'elles écrit : " Il y a la soif de Dieu chez

beaucoup de nos soldats. Nous n'osons pas *provoquer* les conversations religieuses, mais ces braves garçons doivent sentir que nous avons quelque chose à leur donner ! "

La conviction, qu'une vie religieuse personnelle ne peut qu'augmenter la valeur d'une garde-malade sera la première raison qui poussera nos jeunes infirmières à chercher Dieu. Aidons-leur à acquérir cette conviction ! Alors peu à peu elles comprendront qu'il y a des expériences qu'il faut avoir faites soi-même avant de pouvoir les recommander à d'autres.

L'immense péché du monde qui semble écrasant parfois dans les salles d'hôpitaux les poussera vers Celui " qui est venu ôter le péché du monde." Les atmosphères impures qu'on est obligé de respirer auprès de certains malades et dont on se sent comme souillé feront rechercher la source qui purifie de tout péché, le sang de Jésus-Christ.

Il s'opérera ainsi le miracle merveilleux de la nouvelle naissance, qui du contact du pécheur avec Jésus-Christ fait une nouvelle créature.

Mais quand ce premier point, le plus important, est acquis quelle énergie il faut pour conserver et développer cette vie nouvelle. L'étude de la Parole de Dieu et la Prière, ces deux conditions d'une croissance normale de la vie de Dieu en nous, sont justement celles que la garde malade a la plus de peine à maintenir. Son temps est extrêmement pris, du matin au soir elle est à la tâche, et trop rares sont encore les organisations sanitaires qui comprennent qu'une heure de complet repos dans la journée est nécessaire à l'infirmière.

Elle peut rarement se rendre au culte du dimanche matin ; il lui est difficile de profiter des réunions du soir. Du reste, une fatigue de plomb pèse parfois sur les jeunes infirmières, peu habituées à avoir des nuits interrompues ; dès qu'elles sont assises pour écouter, les paupières se ferment. Et pourtant, une heure de recueillement vrai, un moment de tête à tête avec Dieu sont un viatique pour l'âme dont elle ne peut pas se passer.

En France, la catégorie des garde-malades est, hélas, encore peu atteinte par l'œuvre de nos unions. C'est une question qui doit nous préoccuper.

Puissent ces lignes nous pousser, tant comme membres de l'Union Chrétienne de jeunes Filles, que par sympathie personnelle, à un intérêt plus vif et plus pratique pour nos

sœurs garde-malades. Nous les admirons, nous sommes reconnaissantes du travail qu'elles accomplissent et nous savons apprécier l'esprit de sacrifice qui les anime. Faisons plus. Pensons à elles dans nos prières en nous rendant compte des difficultés, des dangers et de la beauté de leur tâche. Essayons d'entrer en contact avec celles qui se trouvent dans nos environs, en leur procurant des joies. Si elles sont étrangères, ouvrons leur nos maisons pour les heures de sortie et de repos. Choisissons pour elles des lectures qui, dans une forme aussi résumée que possible, contiennent des paroles de force et de réconfort. Si nous organisons des réunions d'étude biblique, informons-nous des heures qui, peut-être pourraient leur permettre d'y assister. Ayons un intérêt spécial pour les jeunes, qui connaissent encore mal toutes les difficultés de leur vocation ; elles ont un grand besoin de sympathie, car elles éprouvent souvent de bien fortes émotions d'âme.

Laissons le grand inspirateur, l'amour, nous montrer les moyens de faire autant de bien que possible à celles qui exercent l'œuvre de miséricorde auprès des malades.

Die Deutsche Frau im Krankendienst Daheim und in der Mission.

von H. von Redern.

Wohl hat es in Deutschland seit Beginn der Ausbreitung des Evangeliums in unserem Vaterlande Frauen gegeben die Gott mit der ganzen Glut ihrer Seele dienten wie eine Hildegard von Bingen (11tes Jahrhundert) und Elisabeth von Schönau die Prophetinnen, oder die heilige Elisabeth von Thüringen im 13ten Jahrhundert, deren Nächstenliebe und Wohltätigkeit sprichwörtlich geworden ist, wohl waren unter den etwa 30,000 Frauen, welche schon Mitte des 13ten Jahrhunderts in den 500 weiblichen Klostern Deutschlands lebten, viele denen es eine liebe Arbeit war Aussätzige zu pflegen, oder in Zeiten schwerer Heimsuchung durch Seuchen helfende Dienste zu tun--aber was wirkliche

Pflege der Kranken bedeutet das wusste man nicht. Selbst die Reformation und das Aufblühen evangelischer Freiheit gab der Frau noch nicht die Stellung deren es bedürfte um sie zum Dienst an den Kranken auszubilden. Nur unter den hochgestellten Frauen des Landes finden wir einige die den Zwang welchen das Weib ihrer Zeit unterworfen war zu durchbrechen wagten. So wird uns von der Herzogin Dorothea Sybilia von Brieg (1590-1625) erzählt dass sie ihr besonderes Augenmerk auf eine vernünftige Gesundheitspflege und die Versorgung der Kranken richtete. Sie stiftete eine Art Hebammenschule und zog selbst mit dem Arzneiwagen durchs Land.

Aber der grausame 30 jährige Krieg, welcher Deutschland um den 5ten Teil seiner Einwohner brachte und, obgleich um des Glaubens Willen geführt, doch einen allgemeinen Niedergang alles geistlichen Lebens mit sich führte, legte auf lange Zeit alle Keime zu freier Frauentätigkeit lahm. Wir haben schöne tiefempfundene geistliche Lieder aus der Feder frommer fürstlicher Frauen jener Zeit, aber wenige oder gar keine Beweise dass sie Versuche zu einer geordneten christlichen oder auch nur socialen Arbeit machten.

Zum ersten Mal begegnen wir einer solchen in der Brüdergemeinde welche, von Graf Zinzendorf Mitte des 18ten Jahrhunderts begründet, auch den Frauen bestimmte Aufgaben in der Gemeinde zuwiess. Anna Nitschmann wurde 1730 erst 15 Jahre alt zur Altestin der Schwestern bestimmt. Während ihre Aufgabe im Allgemeinen mehr im Halten von Erbauungsstunden und Erziehung der Jugend bestand, wurden doch auch einige Schwestern zur Krankenpflege bei Frauen und Mädchen ausgesondert; die Pflege der Männer aber wurde ihnen nicht gestattet.

Doch das Streben nach freier Betätigung ist der Frau von Eva an eigen, und so finden wir in den Jahren 1756-1758 eine Zeitschrift „Die Frau" betitelt von einer gewissen Amalie Richard einem klugen Kopf herausgegeben, welche eine sittliche Hebung und Betätigung ihres Geschlechtes erstrebt. Sie berichtet von den altchristlichen Diakonissen, stellt die Leistungen ausgezeichneter Frauen aus der Vergangenheit zusammen und regt dadurch zur Nacheiferung an.

Amalie Sieveking, die reiche Hamburger Patriciertochter, und manche Andere deren Namen im Ausland aber wenig

zu bedeuten haben, bilden mit ihrem Heraustreten aus dem Rahmen des Althergebrachten alle Stufen in der Entwicklungsgeschichte der Frau zu dem was wir jetzt an ihr sehen.

Der Krieg, diese eiserne und blutige Schule aller Völker, hat auch bahnbrechend auf dem Gebiet der socialen Arbeit der deutschen Frau gewirkt. Als nach der Zeit der tiefen Erniedrigung Deutschlands durch den Corsen 1813 die einmütige Erhebung unseres zertretenen Vaterlandes einen neuen Frühling auf allen Gebieten des Lebens mit sich brachte, da öffnete sich der Frau von selbst die Tür zu ungehemmter Verwertung der ihr angeborenen Gaben, erstens durch den Mangel an männlicher Kräften, zweitens durch die Not der Zeit. „Der Mädchenverein Ungenannter Schwestern" wurde begründet, und noch viele andre folgten ihm, welche sich die Pflege der Verwundeten und die Fürsorge für Kriegswitwen und Waisen zur Aufgabe gemacht hatten. Die eine grosse Liebe zum Vaterland und seiner Not beseitigte mit einem Schlag alle Vorurteile und Standesunterschiede und liess alle Frauen Hand in Hand gehen um zu helfen wo zu helfen war.

Aber man trug auch Sorge dass den in schwerer Zeit Erworbene im Frieden erhalten blieb und ausgebaut wurde. Uberall tauchen Vorschläge auf den practischen Dienst der Frau zu organisieren und zu verwerten. Eine freiwillige Genossenschaft dienender Jungfrauen um Kranke zu pflegen wird zu gründen versucht und noch andere Vereine werden ins Leben gerufen welche später von neuen practischen Einrichtungen wohl verdrängt worden sind, dennoch aber die Grundgedanken sind die später so nutzbringenden wohlorganisierten Vaterländischen Frauenvereine bilden, sowie den Diakonissenhäusern zum Unterbau dienten.

Erst seit dem Aufleben des Diakonissenamtes kann man in Deutschland von geordneter Krankenpflege reden.

Es geht oft wunderlich in der Entwicklungsgeschichte der Menschheit zu. Göttliche Gedanken schlummern im Keim in der Menschenseele, hie und da lässt der Meister etwas davon hindurchblicken aber nie kommtes zur rechten Ausgestaltung bis plötzlich seine Stunde geschlagen hat, und dann wächst die Pflanze wie selbstverständlich empor und der Mensch schaut sie an nicht wie ein Fremdes, sondern wie ein sehnend Erwartetes, eine Notwendigkeit ohne die bald das Leben nicht mehr zu denken ist. Das gilt von allen Erfindungen aber nicht minder von den Gnadengaben

wie sie auch der Dienst der Frau in der Krankenpflege ist.

Die ersten Stimmen welche um eine Wiederbelebung des Diakonissenwesens laut werden gehen vom Grafen von der Recke Vollmerstein aus und zwar als Zeitungsaufrufe in Jahre 1818 and 1820.

Im Jahre 1800 aber wurde Pfarrer Theodor Fliedner geboren, ein Mann der nicht nachahmen wollte was andre ihm vormachten sondern der sich mit Gott beriet, seine Erfahrungen aus der heiligen Schrift schöpfte und dann mutig geworden in den Wegen des Herrn voranging um wie Moses seine Bundeslade nach dem Vorbild auf dem Berge auch seine Aufgabe in den ihm von Gott vorgezeichneten Linien auszuführen. Er betonte dass wenn der Dienst in der Gemeinde die vornehmlichste Aufgabe der Diakonisse oder dienenden Schwester bleiben müsse, sie eines Mutterhauses bedürfe, wo sie erzogen und wo ihre Seele gepflegt werden sollte, um den an sie gestellten Aufgaben gerecht werden zu können. In Kaiserswerth am Rhein, wo Fliedner Pfarrer war, entstanden im Pfarrgarten ganz klein und bescheiden im Jahre 1836 ein einfaches Krankenhaus und ein Gefangenenasyl, welche sich in verhältnismässig kurzer Zeit eine Menge anderer Anstalten anschlossen, welche es möglich machten dass die Schwestern auf allen Gebieten weiblicher Liebesarbeit ausgebildet wurden.

Die erste evangelische Diakonisse Deutschlands und damit auch die erste Berufsmässige Krankenpflegerin war Gertrud Reichardt (1788-1869). Als Fliedner im Jahre 1864 starb war die Zahl der Diakonissen Mutterhäuser schon auf 30 gestiegen, 1600 Diakonissen arbeiteten auf 400 Plätzen und ungefähr 26,000 Kranke waren ihrer Pflege anvertraut, von den anderen Diensten zu schweigen die nicht in den Rahmen dieser Skizze gehören.

Bald gab es keine Stadt mehr ohne Krankenhaus in welchem die stillen Schwestern mit den weissen Hauben in geübter treuer Weise ihres Dienstes walteten. Strassburg, Neudettelsau u.A. waren selbständige Gründungen gläubiger Männer von denen aus sich dann die Arbeit der Schwestern in Gemeinden der Grosstädte und auf dem Lande entwickelte. Jetzt besitzt eigentlich jede kirchliche Gemeinde ihr eignes Gemeindehaus in welchem eine oder mehrere Diakonissen walten, die Krankenpflege in den Häusern besorgen und sich der Familien in denen Not und Elend herrscht auch sonst annehmen. Ausserdem sorgen besondere

Frauenvereine noch für Diakonissenstationen wo eine Anzahl Schwestern aus christlichen Mutterhäusern zusammenleben und für die Privatpflege zur Verfügung stehen.

Diesen der evangelischen Landeskirche entsprossenen Arbeiten stehen ganz ähnliche der Methodisten und Baptisten zur Seite, welche in grossem Segen ihren Dienst ausüben und im ganzen Vaterland verbreitet sind.

Als vor etwa 30 Jahren unser Vaterland von einer Lebenserneuerung erfasst wurde, die unter dem Namen Gemeinschaftsbewegung bekannt ist, musste dieselbe, vielfach von der Kirche bekämpft, sich ihre Amter und Anstalten selber schaffen. So entstanden neue Schwesternschaften, neue Verbände, aber sie hatten Raum neben den Alten, denn das Bedürfniss nach Hülfe und Pflege wuchs, besonders in den Grosstädten mit ihren Massenansammlungen Elend und Not aller Art, ins Ungeheuerliche.

Diese Schwesternschaften machten und machen es sich zum besonderen Anliegen die Seelen ihrer Patienten auch zu pflegen, darauf hinzuwirken dass sie ihre Krankheit als Zuchtrute Gottes ansehen und mit ihren Lasten und Sünden zu Ihm kommen. Freies Gebet, freie Andachten sind dort gestattet was die Diakonissenhäuser alten Schlages nicht offiziel gestatten.

In den letzten Jahrzehnten wo die Befreiung der Frau vielfach in eine Emancipation des weiblichen Geschlechtes ausgeartet ist, wurde der Beruf der freien weltlichen Krankenpflegerin oft gerade von zweifelhaften Elementen ergriffen, hat daher jeder reinen, besonders aber auch jeder gläubigen Frau viel Kummer und Argerniss gegeben. Durch ein Gesetz mussten die anerkannten Schwesternschaften ihre Trachten schutzen, damit nicht solche die den Namen einer Dienerin der Armen und Elenden nicht verdienten, ihn nicht missbrauchten.

Neuerdings gehört auch für die Diakonissen, welchen bisher die Ausbildung ihres Hauses als Ausweis ihrer Befähigung genügte, ein staatliches Examen dazu, um ihr Amt an den Kranken selbständig handhaben zu dürfen.

So ist aus den stillen Liebesdienst ein staatlich organisierter Beruf geworden aber wie viele Segnungen deren die Welt sich achtlos freut, ist der Krankendienst eine göttliche Pflanze, die nie ganz den Duft verlieren kann, denn sie aus dem Paradiese Gottes mitgebracht hat in diese arme von Sünde zerrissene Erdenwelt. Eine Einrichtung, welche seit

dem dänisch-preussichen Kriege besteht und auch rein patriotisch ist, muss hier erwähnt werden, das ist der Frauenverein vom Roten Kreuz. Er beruht auf den 1864 festgelegten allen europäischen Ländern gültigen Artikeln der Genfer Convention. Derselbe ist confessionslos und seine besonders für die Kriegskrankenpflege massgebenden Einrichtungen beschäftigen jetzt viele Tausende von Frauen im Dienst an den Verwundeten in den Lazaretten draussen und daheim. Dass die zuströmenden Frauen nicht alles Elemente sein können, die auch nur ideale, geschweige denn christliche Zwecke mit dieser Arbeit verfolgen, ist selbstverständlich, es mussten daher viele wieder ausgeschieden und im Lauf der Zeit durch andere ersetzt werden, die solche Arbeit nicht aus Sport, sondern aus Liebe betrieben. Dass aber solche jetzt in so grosser Fülle und bewahrter Kraft zur Verfügung stehen ist ein Beweis wie das weibliche Geschlecht von Gott dazu ausgerüstet und in besonderer Weise bestimmt ist, solchen Dienst zu tun. In demselben kommen die tiefsten und grössten Eigenschaften des Weibes zur Entfaltung und auch die Zurückhaltung der deutschen Frau, die an sich einen Schmuck derselben bildet, braucht nicht dabei zu leiden. Zartheit und Kraft gepaart geben die beste Pflegerin ab. Dass das weibliche Geschlecht auch bei uns jetzt, wenn auch später vielleicht als in anderen Ländern, seine Schranken durchbrochen und eine grössere, oft nicht zu ihrer Ehre gereichende, selbständigkeit erstrebt und erlangt hat, kann nur auf den Geist der Zeit, nicht auf den ihr grosse Freiheiten dem andren Geschlecht gegenüber einräumenden Beruf der Krankenpflege geschoben werden. Der christliche Krankendienst wird auch heute noch immer in dem Geist der Frauen ausgeübt werden, welche dem Heiland nachfolgten und Ihm Handreichung taten von ihrer Habe.

Und gerade dieser göttliche Geist ists auch, welcher die Frau über die Grenzen der Heimat hinaus in den Dienst der Mission trieb. Was in anderen Ländern schon länger selbstverständlich war wurde bei uns in Deutschland viel später verwirklicht, die unverheiratete Frau in die Missionsarbeit draussen nicht nur als Lehrerin sondern auch als Aerztin zur Pflege ihrer gerade oft auf gesundheitlichem Gebiet in so grossen Elend schmachtenden heidnischen Schwestern zu senden. Die deutsche Gründlichkeit half

auch hier die Sache nachdem sie einmal als Notwendigkeit erkannt war, mit Energie erfassen und ausführen. Mitte des vorigen Jahrhunderts, wenn ich nicht irre, war es im Jahre 1842, trat der Frauenverein für die christliche Bildung des weiblichen Geschlechts im Morgenlande ins Leben, welcher 4 Jahre später seine erste Missionarin nach Indien sandte, welche zunächst der Waisenarbeit zugeteilt wurde. 1850 entstand ein Frauenverein für China, von dessen ärztlichen Tätigkeit auch anfangs wenig zu sagen ist, während von Kaiserswert aus um dieselbe Zeit die Krankenpflege durch Diakonissen in Jerusalem begonnen und über das ganze Morgenland verbreitet wurde, unterstützt und gefördert durch den glaubensstarken Bischof Gobat von Jerusalem.

Seit dem Jahre 1880 hat die Frauenarbeit in der Heidenwelt einen blühenden schnellen Aufschwung genommen. Gottes Stunde war eben auch für diese Sache gekommen. Das Feld zur Ernte war bereit und Er sandte Seine Arbeiterinnen um die schreiende Not in etwas zu lindern. Deutschland trat erst in den letzten Jahren des vorigen Jahrhunderts in den Arbeitskreis der Missionsfrauen ein. Daran waren die bei uns nur langsam schwindenden Vorurteile gegen selbständige Frauenarbeit schuld und auch der Mangel an Mitteln, der dem reichen Amerika und England keine derartigen Beschränkungen auferlegte.

Im Jahre 1909 standen von uns 169 freie Schwestern und 36 Diakonissen im Dienst der Mission abgesehen von den 125 Kaiserswerter Schwestern im Morgenland.

Im Jahre 1900 entstand der deutsche Frauenmissionsgebetsbund ziemlich gleichzeitig mit dem Bibelhaus in der Malche bei Freienwalde a.O., welches als Frauenschule für innere und äussere Mission, Arbeiterinnen für Armenien und manche Missionarin für den deutschen Frauenmissionsbund gestellt hat, die sich der äusseren und inneren Pflege der Afrikanischen, Indischen und Chinesischen Schwestern annahmen. Wir freuen uns dass der Krieg die Bande der Liebe nicht zerrissen hat, welche uns mit der China Inland Mission verbinden, denn der deutsche Frauenmissionsbund ist keine selbständige Missionsgesellschaft, sondern ein über das ganze Vaterland gebreiteter Gebetsbund, dessen einzelne Kreise deren es überall in Stadt und Land gibt, dann je nach Vermögen eine Missionarin unterhalten oder unterstützen die im Anschluss an bestehende Gesellschaften aber

doch in mehr oder minder grösserer selbständigkeit draussen arbeiten.

Ahnlich wirken die Schwestern aus dem Diakonissenhaus Miechowitz in Ober Schlesien geleitet von der Oberin Eva von Tiele Winckler unten den Miaos. Es ist ja unmöglich das Evangelium zu predigen ohne dem Leib zu helfen, der in Heidenländern in so grosser Gebundenheit schmachtet. Jesus unser Herr und Meister tat es auch. Und auch nur da wird unser Dienst Frucht wirken wo die Liebe Christi uns erfüllt, der umherging und wohltat, heilte, half, und die Wunden der Menschheit als der grosse Arzt in heiliger Fürsorge so behandelte dass wirkliche Genesung daraus erfolgte.

Überall wo dieser Zusammenhang zwischen Leib und Seele nicht erkannt wird, kann Krankenpflege nicht das sein was sie nach Gottes Willen zu sein bestimmt ist; ein gesegnetes Werkzeug in Seiner Hand.

Wo aber Frauen sich finden die sich nicht nur dem Vaterland oder der Gemeinnützigen Sache im Krankendienst zur Verfügung stellen, sondern dem Herrn selber, da werden sie erleben dass es der höchste und herrlichste Beruf ist den eine unabhängige Frau erwählen kann.

Wenn wir deutschen Frauen auf das zurückblicken was in dieser Hinsicht bei uns geleistet wurde, so müssen wir sagen es ist wenig und gering, doch wir wollen nicht stehen bleiben sondern uns nach dem strecken das vor uns liegt, warten und eilen auf den vielleicht schon nahen Tag der Wiederkunft des Herrn, Ihm mit brennender Lampe entgegengehen um einst aus Seinem Munde das Zeugniss zu hören das Er der Maria gab:

„Sie hat getan was sie konnte."

The Sphere of the Nurse in the Mission Field.

Dr. Catherine M. Ironside.

We are learning much in these strange sad days of war of the meaning of suffering and of service. Those who have been stirred to give themselves to the relief of suffering have found that true service involves sacrifice, and they have also surely found that the joy of such service is worth all it costs.

But suffering is not confined to the battlefield, and if war has opened our eyes to possibilities of suffering hitherto undreamed of, let us use our opened eyes to look out over the wide world and into its darkest corners, and with quickened perception see the suffering that waits relief, —that for centuries has been left unrelieved. Once seen and realized, surely those who have known the joy of service in national need cannot turn a deaf ear to the call of this deeper, world-wide need.

It is a striking fact that only to people who, in name at least, are Christian, has the power of scientific, medical and surgical knowledge been given. Men and women of Christian nations have of course handed on that knowledge to other nations; but medical science as we know it to-day, with all its marvellous resources of healing and relief, has originated and grown up in Christian countries. In non-Christian lands we find an ignorance and indifference that is appalling, and when treatment of disease is attempted it is such that, in very many cases, it increases instead of decreases the suffering. Surely this fact lays upon us as Christians, and specially on the medical profession, both doctors and nurses, a very solemn responsibility. Here is need,—helpless, awful need,—and we have power to supply it as no others have.

The subject before us is the sphere of the nurse in these great, needy, non-Christian lands. A large subject,—for the nurse in a mission land has an almost limitless sphere of service and influence. And moreover a sphere in which she can multiply herself manyfold by passing on to the women of the country some of her knowledge—training them to become nurses among their own people.

Let us consider the work of the nurse in relationship to (1) the doctor, (2) the patients, (3) the probationers.

(1) No surgeon at home will undertake a major operation without the aid of a trained nurse for the after-care of the patient. No physician will willingly undertake the responsibility of a serious case, for instance of typhoid or pneumonia, without calling in the help of a skilled nurse. Yet there are not a few medical mission stations with otherwise well-equipped hospitals, the doctors in charge doing many major operations and having the care of serious cases, without one trained English nurse to help. Or others, with two or three doctors in more than full work, and only one trained nurse. Only those who have had the experience can fully understand the strain on a doctor who has to superintend the preparation of patient, instruments, theatre, etc., before a serious operation, perform the operation, (keeping an eye on the unqualified anesthetist, and watching the general condition of the patient at the same time,) and then overlook or even take a share in the nursing of the patient afterwards. The strain of work under such conditions is not double, or treble, but tenfold. If any trained, experienced nurse wants her life to count much, let her go and lift a big half of the burden from some doctor in a crowded mission hospital, who has been asking for years, maybe, for a nurse's help.

(2) Great and many are the privileges of service granted to a doctor, and yet there have been times when I have envied the nurse her relationship with the patients. It is such a close touch, reserve melts away, hearts open, there is so quickly a sense of real friendship. Without hesitation I say that nowhere can the love of Christ be more clearly shown forth to those that know Him not than in the life of a truly Christian nurse. "You have got something that we have not, you have got love," is a frequent testimony given by patients in our mission hospitals, some of whom when first admitted are full of prejudice and bigotry, and sometimes they will explain how that revelation of love came to them. "It was not the big operation you did for me, that was a miracle of course; but you got up at night to see how I was, more than once, and the lady made my bed, and *washed* me, and *fed* me when I was so ill."

It is the daily care of the nurse, the little things that give comfort, the work that seems to them menial, that are

the object lessons of love, readily understood. "Well," I said, to one who spoke like this, "if you see any good in us, remember it all comes from the Lord Jesus Christ. He puts love into our hearts, it is His love, He told us to take it to all men." "Yes," she answered quickly, "I know, I am taking the Book home with me, and I am going to tell my relations and friends."

Is it really true? Can such simple services, done in the spirit of love and prayer, be the means of opening blind eyes to see the love of God, and of leading souls to accept the Saviour? And shall we, who know Him, withhold a service so sorely needed, and rewarded with such blessed results?

(3) That one's individual life shall be lived where it will count most for others, shall we say very reverently, where it will count most for God and others, is a high aspiration; but that it can be reproduced in other lives that shall count as much, or even more, in the most needy places, is a thought that surely satisfies the noblest ambitions and hopes.

Ah, but this *costs* more perhaps than any other part of a nurse's work in the mission field. What "raw material" she has to start on sometimes as she begins the training of her first probationers. What endless patience, tact, and sympathy she needs. What powers of kindly discipline too, and ability to teach, "patient continuance" in teaching the same thing over and over again. Very various are her difficulties. Difficulties of language, of being able to convey to another mind the ideas in one's own by means of a strange language in which it seems impossible to express those ideas. Difficulties of dealing with people who seem to look at things from an entirely different standpoint from one's own. The trials of training some who are very dull, but conscientious, some who are quick and not conscientious. Yes, and the joy of training, and then counting as most valued friends and fellow-workers, some who are so competent and absolutely trustworthy; and these are not few, thank God.

All this, and not only professional work, but daily, hourly seeking to win and mould these young nurses for Christ. Yes, it costs, because it is what one *is*, not what one says and teaches, that is telling in their lives. And as the realization of this fact grows it drives to prayer,

must do so unless the whole work is to be a failure; and prayer means consecration, humility, love. Prayer costs more than any other work, and accomplishes more too.

And much *has* been accomplished by the very few who have been willing to pay the cost. Yet how little, how miserably little, in the face of the unspeakable need. How is it that so few are willing to give themselves to these neediest places? Are the results obtained not worth accomplishing? Take a look at three pictures in the history of one medical mission station.

(1) A young medical woman, opening the first women's hospital in the heart of a Moslem land. The hospital, a few rooms in a native-built house, very inconvenient for such work. One English nurse has joined her and there are two young Armenian girls beginning their training as probationers. A patient comes needing a serious abdominal operation. It must be done in that little hospital or the woman sent home to die. It is done of course. The young probationers have never seen such a thing, know nothing, and must be overlooked in every detail of the preparations. They cannot be left to nurse the patient; so surgeon and nurse share the nursing night and day, and the extra strain added to the rush of the usual work nearly breaks them down.

(2) Ten years later; the same doctor and another who has joined her now, a new hospital, a large convenient building. Ten times the amount of work going on. No English nurse at the moment, though one is badly needed and is expected in a few months. A long list of serious operations to be done. An Armenian nurse is called, "Prepare the theatre please, and all that I shall need for these operations," and the doctor has no anxiety about the preparation. The anæsthetic is given by another girl, and a very careful, capable anæsthetist she is. These are the two young probationers of early days. Two patients need a special, experienced night nurse. Perhaps the anæsthetist is put on duty as special or perhaps another, once a Moslem girl, now a valued Christian nurse.

(3) Another seven years pass and we are in the midst of the great war; all the Europeans have to leave that place; the hospital is closed; the doctors cannot stay. What will the people do without the help they have had for so long? No news reaches the missionaries for two or three months;

at last a letter comes through, "I was called to J——h, to a woman who was very bad; there was only one thing to do. . . . I had never done such a thing before, but I felt Jesus by me, guiding my hand and helping me, and it was quite easy. The woman is doing well. B. K. came down to town that I might attend her; when they sent for me she was so bad that I thought she must die. E. and I stayed with her for six days, she then began to get better; I was so thankful. . . . They want me to take the Dispensary in J——a every day. I am going four mornings a week and also visiting any women who send for me. E. helps me, and so does M. J."

This letter was from one of the young probationers of that first picture. It gives chiefly the medical side, but the missionary influence of her life is even greater than the medical, and E. is the probationer. M. J. is a younger nurse.

What can I add? Surely more words are not needed to emphasize the value and the honour of a nurse's work in the mission field. You who have responded to the call of King and country, can you refuse if you have the call of your Saviour, and the cry of the sufferers whom He came to save, who know Him not and have none to help them?

Christ and the Church.*

If the experience of Jesus Christ be a reality, it is obvious that those who share such an experience have an extraordinary bond. Even though the fullness of the gift be not wholly apprehended, the community which believes that it holds such a gift in trust for all who come seeking it, is a community possessed of a peculiar quality of fellowship. Fellowship is a law of life. Wherever life is eager and joyous it craves for fellowship, and where it finds fellowship it finds increase of life, increase of joy and hope. All great enterprises, all great discoveries, all great revelations create human fellowship. And the more wonderful, surprising, and humanly unattainable the gift or calling in which men are united, the more are the hindrances to fellowship latent in their mutual antagonisms and incompatibilities, swept aside.

Every great period of revival of the Christian faith attests this truth. In all ages those who have been more than commonly alive to the gift and calling of Christ have been drawn to each other in a fellowship of exceptional intimacy and trust. Where faith has grown conventional or where the high standard of Christian discipleship has been lost in conformity to the world around, this fellowship too has been lost or grievously impoverished. But it is a famine that earnest minds cannot long sustain, and there begins again a fellowship, if only of doubt and longing, of aspiration and hope. Of such fellowship many of us have had proof, and we should be thankless indeed if we did not acknowledge the gifts it brought. But it is not too much to say that we cannot know what fellowship was meant to be until we have seen Jesus standing in the midst and felt that His presence overshadowed every other.

Of late years something of the truth of this has been overlaid. There has been a period in which the sense of the presence of Jesus in the Church has been obscured from many minds. Many who took Christianity seriously became more conscious of the need of the world than of its Saviour. They laboured to transform Society and bring in the kingdom of Jesus with much outlay of time and

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energy. So much so that they allowed themselves scant opportunity to hold converse with Jesus Himself and to rejoice together in the fellowship of the common faith. But the fellowship of righteous effort has never been so fruitful as the fellowship of faith.

There are many human fellowships drawn together for mutual or public benefit, and none of them is unblest. But the fellowship of the Church is different from them all and surpasses them all just in so far as its members are together baptized into the Presence of Christ, and all their common purposes bathed in the light which radiates from His person. "The Kingdom" is more than any social Utopia to those who think of it in connection with Jesus, as the realization of His personal Will for the social life of man. Fellowship in the service of the Kingdom becomes fellowship with Jesus when it is undertaken deliberately and consciously "in His Name." The joy of service and the joy of worship mingle in the joy of doing the Divine Will. Power, too, is born in such a fellowship. Gathered in the name of Jesus and sure of His presence, we recover the liberty and the joy and even something of the authority of the apostolic Church.

That miracle and mystery of the ages, the Church of God, now becomes luminous. The Church, through all her failures, has been the body through which this fellowship with the Person of Jesus has been repeatedly renewed, and the rebirth of our devotion to Him is the rediscovery of our debt and duty to the Church. It is in the Church that the experience of Christ's Presence passes from soul to soul by secret, subtle, spiritual communication. Whether in the act of worship or in the breaking of the bread, or in the fellowship of intimate converse, the experience is mysteriously renewed and shared. It is a personal but not a private thing. It is born in fellowship and gives that word a new meaning. It creates the Church. The individual soul is incorporated into the body of believers and in that mystic incorporation contributes to and shares in the spiritual vision of the rest.

The unity of soul thus realized in Christian fellowship is something that lies deeper than any outward differences of thought or conduct. It may persist unbroken, though not undisturbed, between those who are deeply divided in conviction and action. In this fellowship there resides indeed

a wonderful power of composing differences. The living power of the spirit proves sufficient to overcome all manner of differences and difficulties, to give to the common life if a spiritual unity more vital than any mere agreement or consent. Wherever the Presence of Jesus is honoured and depended upon, it begets that spirit of unreserved trust and love in which differences may be frankly stated and faced out. In such an atmosphere actual agreement is often reached where it was little looked for; and where agreement proves impossible there comes a real consent to diverge.

The recognition of the common Master to whom each stands or falls transcends the pain of separation in thought and deed. Each line of thought and each service may be followed out not in any spirit of compromise, or with any half-heartedness, but to the utmost bound; in Christ they will meet, but in Christ also they move all the while. Such fellowship in His name should allow for complete sincerity and daring; it should stand the strain of unconditional freedom, which no other society could stand; but it can stand it only because they who are united are in personal and intimate relations with Jesus.

In the local Church we find an immediate range of service and an open door. What does the discovery of Jesus Himself mean for us in our attitude to *our* Church? It is clear that this Church, and we in it, have shared in failure: we lack the power to impart the distinctive gift of the Church. In the confident giving of spiritual life the Church to which we belong has been deficient, but never entirely lacking. Christ is always raising His own into a personal relation with Himself, and since the new life is always breaking through, it is our first duty to discern it, to rejoice in it, to link our own lives in closer fellowship with all to whom Christ is manifesting Himself, that so together we may proclaim and communicate this experience; and this not in any spirit of separation or superiority, but with the joyful confidence that this experience is the gift of Jesus to all.

This satisfaction in the miracle of Christ's presence with His people may be trusted to find new forms of fellowship and witness, but it will also reinforce and renew all the familiar forms of service in which the Church is engaged. It must tell, to take one example, in that which

is the primary duty of the Christian congregation, viz., the training of the young. It will be our chief concern to offer to them the gift of Jesus Himself, who is able and willing to enter into personal relations with each individual soul. There is a relation between Jesus and each life; nothing hinders on His side; and in the heart of youth there is a capacity for response to Him; and the Church through its members has for its honour and crown to be the means whereby this relation is made explicit and sealed for ever.

No less, in the fellowship of Christians met for light upon their daily duty as disciples, the recognition of Jesus present in the midst makes all things new. His presence is a summons to the bold adventure of the Kingdom of God in every department of life. There can be no stagnation of conduct where Jesus is present, neither any complacency nor any despair,—yet how much of inertia, complacency, and despair are found in the practical outlook of Christian men and women. So little of the ideal way of ordering life seems possible to our enfeebled souls. Kindness, mercy, trust, self-giving, and brotherly love—these Christian ways of dealing with one's fellows seem so difficult to attain to in the jostle and hurry of the world, and so hard to evoke in the souls of others. They may thrive in the sheltered borders of the home, but not on the public highways of life! So it must always seem apart from the miracle of the Spirit of Jesus living in the hearts of earth-stained men. So it can never seem in the Presence of Jesus. Nothing in the line of His will can be named impossible in His presence. There is an open road from all our cities of destruction straight to the holy city of God, yet none but He can dispel the lurking unbelief which hides this from us and blocks the way of His redeeming mission to mankind. None but He can emancipate our minds from the worldly standards and conventions which enslave us long after worldly ambitions have been renounced.

The unhopeful habit of mind which the world engenders needs constantly to be transformed by the renewing of the mind in communion with Christ and our fellow-Christians. For the haunting brood of discouraging and faithless thoughts which beset our daily path are not to be dispelled unless they are openly challenged amongst us. The belief in the nearness of the Kingdom of God will only be

maintained when Christian people, meeting in the fellowship of their local Churches, affirm it to each other in direct and open defiance of all that seems to deny it in their common experience. Only so can our minds be delivered from the domination of the common-sense of the unbelieving world. Only so can we make good for our day what was claimed in the days of St. Paul, who could say boldly of his fellow-Christians—"We have the mind of Christ."

There are foes also to be fought without as well as within. In the stern and ceaseless combat with evil the Christian goes into battle nerved for victorious endurance if he goes with the assurance that God has sent him. Though he is a man's "servant for Christ's sake," yet he is an "ambassador on behalf of Christ" and a representative of Christ's people. There are hard and wicked men who are like the devil's agents on earth; there are institutions which are strongholds of Satan. By every available means the Christian community must wage the war against them. Already there is a fairly common sentiment on evils like intemperance, vice, gambling, sweating, and slum-ownership, but still they are defiant. It is as we find our vocation in the Will of God with regard to them that we shall conquer them. The Calvinist who believed that his action in Geneva was predestined in the counsel of God knew no weariness and no defeat. His determination was born of the Divine predetermination, the Will of God was his impulse and his goal. The mind of Christ revealed to us in the fellowship must be our battle-sign.

Much will have to be done with the organized life of the Church before it can be adequate to the condition of our modern social order and the demand of the whole world's need; but all such readjustment, impracticable and disheartening at low temperatures, becomes possible and more than possible when we carry into it a joyful and patient confidence in the inexhaustible power of Jesus over the inner life, and in our power through His Spirit. Such a confidence need not be sought in vain: He cannot deny Himself. And when we recover it in any measure, we shall turn first to the Church where we worship, cherish its fellowship, love and work for its appointed destiny, believe in it, and discover there the divinely given means whereby the new experience of Jesus is continually renewed and imparted, and the new vision of His Will made known.

With the Belgian Refugees.*

Annette L. A. Tritton.

To all of us the period before the war seems another century. The Belgians tell us over and over again how little they ever thought of seeing another land, for the love of home lies deep in a Belgian heart. They have no desire to travel. The refugees began to rush over to our shores early in October, 1914. Whole villages and little towns fled *en masse* on foot to the coast to escape the German invasion. They came over in every sort of boat which was available at the time. It was imperative for us to give practical help at once, and the English Government and English hospitality opened wide their doors.

The population of Belgium is mainly divided between two chief races—the Walloons and the Flemings. They are totally different in character and language. The Walloons are versatile, excitable and go-ahead, and they speak French, which is the language of the Government, of public traffic, etc. The Flemish language is like the Dutch, and the Flemings themselves are solid and more reliable in character, slow to move. Those we have met from the villages are simple country peasants, with fair complexions and blue eyes.

In many of the little towns of Flanders, with the old houses and oriel windows under the shadow of the churches, life went along smoothly and quietly. Their homes were kept with scrupulous cleanliness and they polished bright their copper pots and pans. Their patronage and their guilds brought them social life, and they did not ask for anything more. Life in or near the manufacturing towns and coal-mine districts was otherwise. The Belgian workers were indefatigable in industry aud labour. They had no time for other ideals; they were out to make as many "sous" as they could. No one agitated for an Eight Hours' Bill; they preferred working at a stretch for ten hours to gain their extra money. Even the factory girls in Belgium had this same desire irrespective of all else.

The pioneers of the Temperance Reform began a fine campaign up and down the country just before the war.

* Reprinted from "Woman's Outlook in India," October, 1916.

The four or five years preceding the war also gave signs of a great awakening of interest in social welfare questions in women's work. Not many society ladies showed sympathy with their poor sisters, but women, through their gift of intellect and force of character, became leaders of various social movements. Belgium was the first country to hold Retreats for the working classes, a means of spiritual help which has been copied in many other places.

The Belgians are not individualists, and for this reason life in England is foreign to them; they find it difficult to launch out on their own. Whole village communities cannot remain intact over here. It is easy to understand how families cling together, and one of our problems has been the housing problem, for Belgian families are large, often consisting of twelve or thirteen children, and houses had to be found with sufficient accommodation. Big camps were formed as Clearing Houses to receive the refugees and to allocate them on to suitable homes. It was at one of these Camps that the Young Women's Christian Association was asked to open an evening club for women and girls during their stay there. Our idea was to bring a sense of welcome and home to our sad friends immediately on arrival, and to have a pleasant Room which would attract the girls. The Camp is splendidly organized under the Government and everything is made easy for us. Many of the refugees arrived one day, and passed on the next, others stayed longer. It was their first vision of England, and we all know how greatly first impressions influence us.

Yet many were so weary and grey, tears rolled down their faces as they sat patiently in our big room with folded hands. Hope seemed to have died out. For the first time in their lives they had nothing to do. No menage to make, and oh! the pitifulness of it! The little children cried if they heard the word "soldaat." Their mothers would tell us their experiences, and being for the most part uneducated people, they did not try to be dramatic. It was the simple facts which made our hearts ache. In the exodus sometimes children were lost. Later on one of the beautiful events of the Camp was when lost relations were traced and children restored to their mothers; but many, many are missing and there are no further means of finding them. Some of us who went daily in and out of the Camp could

not have borne those days had we not believed in prayer. Our evening hymn in Flemish and in French, "Abide with me," was written for those sad times, we thought. We sang it together every night.

How could we show our sympathy to these fugitives? We found in very little ways if we could employ their hands, their minds became less troubled, and they were not so apt to brood over the horrors they had endured. We got together bits of materials of all sorts and they made bags for their treasures, or they embroidered *portefeuilles* for their Belgian soldiers at the front, they wrote letters (but many of the older women can neither read nor write) or they patched their clothes. Clothes were made and distributed to them in another department of the Camp during the day, so we had nothing to do in regard to this need.

It was not all plain sailing; the Belgian slums in some of their towns are no better than our own, and we had to deal with all types. We found courage and goodness amongst many, and much gratitude. One difficulty lay in the language of the Flemings which we could not understand, and they do not speak French, but happily a desire to show love is not a matter of words.

The children are always the really joyful people of the Camp, taking to their new life like ducks to water, and their rosy faces speak well for Belgium's future. Sometimes families return to the Camp after six months or so sojourn in this country, and we can tell in a moment where they have been from the children's absolutely correct intonation of the English dialect or the Scotch accent, be it Devonshire or Glasgow. The children love the English schools and are sad only when there are holidays.

Outside the Camp, in another part of London, there has been opened a similar Club under the auspices of the Young Women's Christian Association, for Belgian girls who are in shops or in private houses as servants. Their lot is often a very lonely one, and they have nowhere to go in their evenings out, except the cinema or the street.

It is said "the more people we really know, the more room there is to live in." We at home have learnt much and been given much through our contact with the refugees. And for the new young Belgium we hope and pray that the dawn may soon break for her.

Training Chinese Women for Christian Leadership.

Winifred Jacob.

One of the great requisites for the development of the Church in China along lines of real spiritual and social progress is that the government of the church should gradually pass into the hands of Chinese capable of true Christian leadership. It is moreover quite clear that this applies not only to men but also to women, and that any preparatory work which develops power of initiative, practical capacity and a sense of responsibility among those Christian women who by natural endowment, education and spiritual attainment are fitted for such leadership, is of great importance to the church of the future.

If we examine the history of China we see in the career of the Empress Dowager an outstanding example of power for leadership. Some of her predecessors also possessed a like power, and modern educated Chinese women from a non-Christian environment have also shown great capacity. For instance, in one of the large cities, a women's society was started some years ago. This society has a large school with a kindergarten department and a farm in the country to assist in providing funds. For some years it issued monthly a 50-page women's magazine of "advanced" tendencies with a circulation of about 2,000 all over the country, but this had to be given up, as, owing to circumstances connected with the Revolution, funds were insufficient. The work of this society is carried on entirely by women.

Again, the large Government and gentry schools of China, including those which give training for teachers, doctors and hospital nurses, are continually increasing in number, and these are producing hundreds who will, for good or evil, infallibly be the leaders of their countrywomen; and all wise efforts to win them for the Christian church will result in great benefit to church and nation.

This field of work has been recognized by the missionary body in China as especially the province of the Young Women's Christian Association. The students are not

always easy to approach since they are inclined to be shy of foreigners and suspicious of Western doctrine, and so the approach at first must be carefully made.

This has been done through drill, games and lectures in many cases, and then when their friendship and confidence has been won, they have been induced to study the Bible; this has sometimes been accomplished through meetings addressed by Mr. Sherwood Eddy, in which case the missions have all co-operated.

The best results in Chinese schools have been obtained in Tientsin where a number of teachers and students have made definite confession of faith and several have been baptized. Of these three have already become members of our secretarial staff and two are now secretaries. The third was a young woman of great power, who, in a short time, gathered a class of 50 fellow students to study the Bible with her; afterwards she was an Association secretary for a short time before her marriage two years ago.

The Young Women's Christian Association, further, has a great opportunity of co-operation with the missions by the use of its own special methods among present students of mission schools—methods similar to those of the Student Christian Movement in Great Britain and the Young Women's Christian Association in the colleges of America. It is mainly in the mission schools of China that the foundations of Christian leadership are laid. The student secretary, at the invitation of the missionary in charge of a school, pays a visit of possibly several days' duration, the express purpose of her visit being to explain to the girls what a Student Young Women's Christian Association is and the reason for having such an organization in the school. When they have signified their wish to have a Student Association in the school, she then helps them to make a start, giving them some training in committee work and business methods.

The Student Associations are afterwards visited from time to time for training in method and for inspirational meetings. These Student Associations are carried on almost entirely by the students, but one of the staff is always appointed as advisory member to give help when specially important matters have to be decided; the age of the members being usually between the limits of 15 and 22. In order to get a clear idea of the value of these

Associations we will consider in detail the work of one which may be taken as fairly typical.

In a Shanghai Mission School of about 140 students the Young Women's Christian Association membership was 62, with a Committee of 10, which met weekly for prayer and discussion of plans, and a number of sub-committees; all the members were on sub-committees and with few exceptions actively at work. The Association managed and edited its own magazine, which was printed free of charge by the father of one of the members. The following committees were actually at work: Membership, Social, Devotional, Music, Helpful Service, Junior, Temperance.

The **Membership Committee** is regarded as one of the most important, and girls of the finest, strongest Christian character are chosen to serve on it.

A Chinese girl on first coming to school is frequently filled with fear. In many cases she is the first girl from her family to go to school; possibly she comes from a remote town or village, and it may even be that no girl from her town has ever been to school before; she may know nothing of Christianity and little of foreigners, has seldom or never left her native place, and the idea of having to keep unknown rules inspires her with dread.

The chairman of the Membership Committee receives from the head mistress a list of the new girls known to be coming, and the members of that committee write friendly letters to all the new girls, welcoming them and promising to explain the rules and help in every way they can. On the opening day of school they come early, in order to welcome the new girls and befriend them; later on they conduct special classes to help the non-Christians among them to understand what they are studying in their Bible lessons.

Closely connected with this is the **Social Committee,** which provides entertainments for new students, to which parents are also sometimes invited; at these entertainments the purpose of the Young Women's Christian Association is explained.

On one occasion "Sara Crewe" was translated and adapted to Chinese life and acted; on another a demonstration of school-life was given, girls from each grade taking part, and the whole being woven into a story. Chinese girls have a special gift for this form of activity.

The **Devotional Committee** arranges for the regular weekly meeting, which consists of singing, prayer and addresses by the girls themselves, with an occasional outside speaker. Last spring a number of delegates were allowed to attend a Christian Endeavour Convention, and on several successive Sundays a number of the delegates gave excellent reports of the convention. This committee also arranges for prayer meetings, and there are three prayer groups, meeting daily.

The **Temperance Committee.** Temperance work among women is a new thing in China, but now there is a temperance society in Peking with a travelling secretary, a very able young Chinese woman, who is an excellent speaker. The object of this Society is to promote not only abstention from wine and opium, but also moderation in feasting, dress and speech.

Temperance Committees in the Tientsin and other Student Associations have been formed as a result of the Society's efforts, and a large united temperance entertainment and demonstration, in which representatives from a number of schools took part, was held this summer.

The **Junior Committee** has charge of a weekly devotional meeting and "camp fire" (somewhat like "Girl Guides"), and under the auspices of the latter the conduct of many of the younger girls has greatly improved, as their mothers testify.

Nearly all Student Associations have a weekly collection, and the funds are accumulated and used for various philanthropic objects, such as the education and support of a poor child; they also are used for sending delegates to Young Women's Christian Association conferences. These funds are jealously guarded and expended with great care.

The members also undertake some form of social service, such as Ragged Sunday schools, of which there are a great number, and playground work.

This work has proved of great benefit in developing a spirit of Christian service; the students at first were greatly averse to any contact with "the unwashed," but now love their work.

In many schools the power and influence of the Student Association is out of all proportion to their numbers. One Student Association of about forty members found that its weekly meeting was greatly disturbed by the non-Christians,

so the decision was made to use "moral suasion" to induce all the boarders to attend their meeting, and now every girl present at school on Sunday attends.

The eight Student Associations in Peking have recently formed a Union Committee for mutual strength and inspiration, this committee consisting of one member (and one alternative) from each Student Association. It has already accomplished a good piece of work in bringing together on one Sunday afternoon late in May all the Student Associations in one large gathering with the object of presenting to the girls the plan for definite service during the two months of summer holiday, known as the Eight Weeks' Club. On that occasion 175 girls pledged themselves to definite Christian work, along lines of evangelism and social service in their own families and communities.

The Summer Conferences afford much help and inspiration to the Student Young Women's Christian Associations, and are also attended by delegates from mission schools which have as yet no Young Women's Christian Association members.

Five conferences were held in the summer and early autumn of 1915 with a total attendance of about 640. The great success of these conferences is largely due to the help and co-operation of missionaries from many societies both in the conference itself and in the assistance they give to girls who wish to come. These conferences are a time of great happiness, there is an atmosphere of joy and Christian fellowship and unselfishness which is a revelation to many a girl from a non-Christian home, and they come to know God in a new and deeper way. A new light is shed on the subject of Christian service; girls from the smaller and weaker Associations hear what other girls are doing and resolve to "go and do likewise." They also hear from their own countrywomen, Christian leaders in responsible positions as doctors, teachers and evangelists, of the great services they can render to the Kingdom of God and to China through these callings. They also get specific help in the work of conducting their own Associations and their ideal of what, for instance, the membership committee in a school can do, is deepened and enlarged.

Perhaps the strongest influences in one of the Conferences was an educated girl of unusual charm and ability whose greatest joy is that she is giving her whole time to

evangelistic work. Through her addresses a number of the older girls were led to resolve to take up evangelistic work on leaving school.

In numerous cases two or three girls have come up from some little far-away inland city, containing possibly one mission school, one church, and half-a-dozen foreign missionaries, and a few more educated girls equal to themselves. They come a long distance, often travelling for over a week and seeing large cities, steamboats, railways, horses and carts for the first time in their lives. At the conference they get some idea of Christianity as a world-wide force and of the Christian community in China as a large body. To many a girl the experience of her first Conference is to her very much what a journey to China and a World's Conference there would be to us, and the girls go back to their cities, villages and homes to pass on to others what they have received, and when school re-opens the whole body of students shares the inspiration.

At several of the summer conferences "Eight Weeks' Clubs" have been formed, each member pledging herself to one or more definite forms of social and Christian service falling under the following heads:—

1. Simple Talks to Poor Mothers and Others on Hygiene, Care of Homes, Care of Babies.
2. Talks against Gambling, Drinking, etc.
3. Teaching Children to Sing and Play Games.
4. Reading Lessons.
5. Bible Classes, Children's Meetings and Evangelistic Work.

A very large number of these pledges were fulfilled, and the following sentences, in evidence of work accomplished, were taken from reports sent in after the summer holidays: "One boy immediately went home and changed his clothes." "Three boys decided they would tell no more lies." "One lady can now read 500 characters." "Three women who believed in Buddhism were converted." "On Monday, Wednesday and Friday I had a Bible class."

One fine young woman, a teacher at a non-Christian school, a promoter of a patriotic society, and a recognized leader among the women students of a very large city, became a regular attendant at a Bible class and showed great interest, but left the class after a time. She said

that she knew if she continued to attend the class she would become a Christian, and she dared not face the opposition and difficulties which would ensue. She was persuaded to attend the Northern Conference, and there declared her faith in Christ. She is now a secretary in the Young Women's Christian Association.

Young Women's Christian Association student work in China is in its early stages, but the promise of the future is great.

We now turn to a different form of Young Women's Christian Association work, that of the City Associations, for in these also there is scope for the development of Christian leadership. Although the work is comparatively new and the number of cities where organized Associations are at work is very small, nevertheless tendencies can be seen. At present nine or ten Chinese secretaries are at work, and two of these, who have had education and training abroad, are in positions of large responsibility, and all the Chinese secretaries bear a large share of the burden of the work.

Miss Y. M. Chun is Dean of the National Physical Training School, which has in residence sixteen students. These are grown-up young women from Chinese and mission schools, who are taking a two years' course in Bible study, physiology, hygiene, and practical drill, preparatory to teaching physical drill. The strong hope is that the non-Christians among these girls will become Christians before they leave.

Miss Li of Canton is General Secretary in that city, the foreign secretaries co-operating with her, and is doing splendid work.

A Secretaries' Conference was held last February, at which nearly all were present, and Chinese and foreigners discussed freely problems of all kinds relating to the work. Fresh visions of what might be done and of better methods to be used in doing the work came to all.

The group of Chinese secretaries in Shanghai joined special classes for the study of the Bible and Mandarin and for physical drill, immediately after the Conference.

In the management of the City Associations the aim is that the Executive Committees shall be wholly Chinese and that where this is not possible at first they shall become so as soon as possible. The Shanghai Association Committee

has for three years consisted of Chinese only and it has been most interesting to observe the growth in initiative and sense of responsibility during that time. The opinion of the Committee differs at times from that of the Foreign Secretaries, who often gladly acknowledge the wisdom of the Chinese ruling.

The President and Committee members undertake many responsibilites in connection with the Association; some of them are chairmen of sub-committees, and conduct their business most successfully; they also take the chair or speak at the annual and other meetings, teach Bible and other classes, speak at the Sunday meetings, help with the socials, and do other pieces of work. In at least two instances they have provided Christmas treats for poor children, the suggestion coming entirely from the members.

A Shanghai Social Service League, loosely affiliated to the Young Women's Christian Association, was started about a year ago. The leaders in this are almost all Young Women's Christian Association Secretaries or Board members. The organization now has eight free schools, the majority of the pupils being girls. The largest of these schools has eighty pupils, and is doing extremely well. Some of these schools have Sunday schools attached, the pupils in which are taught by Young Women's Christian Association members.

The following special meetings and Conferences for the training of leaders have been held during the past year or more :

1. A Quiet Day in Shanghai for Secretaries and National and Local Committee members at which Miss R. Paxson, National Student Secretary, spoke on Prayer, Bible Study and Responsibility for Christian Leadership.

2. A four days' Training Conference in Canton, at which 44 Chinese Christian women were present, eight of whom were Board Members. The effect of this was felt afterwards in the Canton Association in added spiritual force and activity in service.

3. A Normal Bible Class held for nine consecutive days in Tientsin with an average attendance of 68.

4. A course of five practical addresses, given on consecutive days, on Personal Work. The speaker was Mr. Buchman, who has accompanied Mr. Eddy for the very

purpose of promoting personal work. Immediately afterwards, small groups were formed for practical discussion on personal work and for prayer.

The ordinary course of Association work gives great scope both to Committee members and to the rank and file for the development of initiative and experience in many kinds of service.

Several finance and membership campaigns have been held in which the actual work of obtaining members and money has been accomplished entirely by the Chinese. In the autumn of 1915 the Shanghai Association faced the responsibility of a campaign for over £200.

A call to prayer with definite requests was first issued and afterwards two teams were formed with about 50 members altogether, and enthusiasm gradually grew. A weekly inspirational meeting for the team members, at which talks on good methods and other helpful subjects were given, was held once a week, and, in addition, there was a weekly social to which new members could be brought and at which results up to date were published.

On the date fixed for the close of the campaign, when over £240 had been secured, a gathering which was in part a social and in part a thanksgiving service was held, and great joy was felt for the success that God had granted.

In Tientsin, when the large number of over 300 new members had been gathered in through a campaign, they were all divided up among the Board members, who visited them with the object of bringing them into real touch with the Association.

It is hard to over-estimate the value to the Association of these campaigns. The unity of purpose and spirit brought about through the work done by the members of teams, all engaged in the common task of telling others of the purpose and advantages of the Association, was not one of the least of these benefits.

In these ways and others yet to be developed are we seeking to realize our confident assurance that an educated Chinese Christian woman, endued with spiritual power, awakened to her responsibility and trained for Christian leadership, can do far more than a foreign missionary for the Kingdom of God in China. Nor can the importance of increasing the number of such women be exaggerated.

Concerning Mohammedan Women in India.

The Lady Sydenham.

IN the last number of "THE WOMEN'S INTERNATIONAL QUARTERLY" there was an interesting article on "The Every-day Life of an Upper-Class Hindu Girl" by an Indian Christian. I have been asked to give some account of Mohammedan Women in India, which I can only do from an outsider's point of view, the great value of the article referred to being that it was written with intimate knowledge.

The Moslem women of India, as I knew them, were readily responsive to kindly sympathy from Englishwomen, whose customs, ways and manners they delight in learning. They are very intelligent, and those who have been educated on Western lines find pleasure in the study of literature, history and the fine arts; but at present these are a small minority. The life of most orthodox high-class women is very dull and monotonous, and their faculties run the risk of lying dormant. Their education begins and ends in the endeavour to learn the Koran by heart, which begins quite early in life, and all Eastern peoples have an extraordinary talent for learning by heart and retaining what they learn.

The Moslem home is generally built round a court with verandahs, the women's apartments separated from the men's, and on an upper floor, only looking into the court, so that no view of life outside is possible. The women are only allowed to go out within the walls, never seeing any man except their own fathers, brothers and husbands. Families live together in colonies, after patriarchal fashion, and when a daughter marries she goes to live in her father-in-law's house, but she may live there until she dies without seeing him. They employ large numbers of servants to wait on them, as they never do manual work of any kind themselves.

Parents arrange marriages for their daughters and the ceremony is performed by a magistrate before the boy and girl have ever met, the mother of the girl taking a great part in it. After the ceremony she sends for her daughter, but even then the bridal pair may not see each other, a

sheet being hung up between them, over which they toss flower petals and rice at each other. Towards the end of the day the bride is taken to her husband's house and given her rooms, where she remains for the rest of her days. The marriage is celebrated by entertainments according to the wealth of the parties concerned. A Mohammedan is allowed by the Koran to have four wives, but he seldom has more than two on account of the expense, each one having her own suite of apartments and her own servants.

It has been the custom for years past to invite Purdah-nashin ladies to parties at the Government Houses in India. These "Purdah parties," as they are called, take a great deal of arranging, as the servants in English-run houses in India are always males, who must all be cleared away before Mohammedan ladies arrive. At Bombay Government House the wives of the members of the band used to announce them and wait on them at tea. The very strict ladies bring servants and screens with them, screens to be drawn out as they step out of the carriage so that they may be hidden as they walk up the steps of the entrance porch. One of the rules of etiquette in fashion is that Mohammedan ladies must always wear gold in the material of their dresses. No one who has not seen a Purdah party can imagine the shimmering vision of hundreds of these gaily dressed little women, covered with priceless jewels in hair, on neck, wrists and ankles, the whole atmosphere filled with scents as strong as incense. Their hair is mostly wavy and shines with a brilliant black polish, they wear a diamond stud in one nostril, and long trailing ear-rings. As soon as they enter the room they seat themselves and wish to remain there for the rest of the visit. In vain do you try and persuade them to walk in the garden, and it is quite a task to get them into the tea room, though it only leads out of the reception room. All the time they are in fear that they may possibly see one of the bandsmen, though strict precautions are taken to hang thick curtains all round the band stand to prevent any such risk. If these orthodox Moslem ladies see by chance the figure of a man in their drives in curtained carriages, they have to do penance when they get home by studying the Koran for a given time, in addition to the daily task allotted to them. Some Mohammedan parents are now breaking through these trammels and are bringing up their daughters on Western

lines; but should she marry the son of a chief the girl who has had her freedom and has been educated by a good English governess and become imbued with Western ideas now finds herself secluded in the State Palace where the confinement and the restrictions are far more deeply felt than if she had not been brought out in her childhood. In one case which I remember the young wife contracted consumption from the close atmosphere of indoor life and died at the age of 17, soon after her third child was born.

The lives of the Mohammedan women of the working classes are far more active, as they have the occupation of domestic duties. They too, however, live in almost complete retirement from the outer world, very often in a two-roomed tenement, from which they only emerge covered with a "burka" or thick veil to purchase the necessaries of food for the family. As they may not go beyond the street in which they live, the monotony of their lives is to us almost inconceivable. They are frequently very much down-trodden by their husbands, who do not wish them to be educated and enlightened, fearing that discontent with their lot would follow.

The opening of ladies' gymkhana clubs all over India has done much to further educational advancement, and so long as these clubs are managed by representatives of all communities, who arrange for purdah conditions on certain days in the week, they can do great good. As a means of bringing ladies together, these gatherings help to create a social atmosphere which is wanting in India. They serve to brighten monotonous lives and to broaden a limited intellectual horizon. Above all, they provide opportunities for bringing English ladies into contact with their Indian sisters and promoting a kindly mutual understanding.

Among the teeming millions of India the English are a little band, scattered over a vast area. Only a small fraction of the women can ever come into contact with our women; but the increase of schools and institutions which the latter are conducting will in time extend Western influences, and must gradually modify the customs of the East. When one considers the narrow limitations which have for centuries regulated the home life of the women of India, it is natural that they should resist change, and that they should endure uncomplainingly the wrongs from

which their westernized relatives would rescue them rather than abandon the traditions handed down to them by their mothers.

On the whole, the progress which is now going on in many parts of India is surprising, and as an instance of this movement I can quote an experience I had in the year 1911. I was asked to open a Mohammedan Ladies' Conference for the furtherance of education for women, the first of its kind in Bombay. A solemn little conclave of high-born ladies in beautiful clothes assembled in a heavily-curtained room, which made it seem very dark to me coming in from the bright sunlight. Curtains take the place of doors in India, and over the tops peered the solemn eyes of the women servants, who always accompany these ladies. Underneath, where the curtains failed to reach the floor, many pairs of bare feet with clusters of rings on their toes were to be seen. Behind my chair stood two women with large palm fans encrusted with gold embroidery, fanning me. The room was redolent with scent of the strongest and most highly-concentrated kind. A Parsi Christian lady, Miss Susie Sorabji, who is a friend in need to Hindu, Mohammedan and Parsi alike, acted as interpreter, and spoke with much love and feeling for all. Begums came from many parts of the Presidency, offering to dedicate their lives to the advancement of their poorer sisters.

In other lands it is difficult to realize what a step in advance such a meeting implied, and how significant was the fact that these shy and retiring women should bring themselves to inaugurate a meeting of any kind. The movement was started by two or three young Begums who had had the benefit of education, were able to speak English, and consequently had overcome their traditional bashfulness sufficiently to be able to give a lead to others. In 1912 a second Conference was held; many more ladies had joined, and one of the Begums read the report of the work done in the past year. A fund was started to endow scholarships for the daughters of poor parents, to enable them to continue their studies in secondary schools. At the Conference it was also proposed to send lady missionaries into the districts to convince the masses of the value of female education.

Not long after this Conference I initiated a general

testimonial of sympathy and congratulation to Lady Hardinge on the Viceroy's escape; and I shall never forget the enthusiasm of the meetings held in Bombay. At the Town Hall 1,500 women assembled to hear the proposed address read, and there had never before been such a gathering of women in Bombay. From the Town Hall we went on to the palace of Lady Alishah, mother of His Highness the Aga Khan, who had called together the Mohammedan women of Bombay, and there were over 5,000 present. The gardens round a fountain were filled to overflowing. The porch, doorway, hall, landings, staircase and huge rooms were crowded, and Her Highness sat on a small platform with a table in front of her piled with annas, the offerings of the thousands of women who came at her bidding to prove their sympathy. The day must have been an eventful one to the greater number of the women present, who had probably never before assembled together, and never been in the company of any English ladies. It was a sight never to be forgotten.

Her Highness the Begum of Bhopal, who is a ruler in her own right, and whose mother and grandmother were rulers before her, has made her State one of the most advanced in India. Highly educated from her early infancy, she is doing all in her power to encourage the education of women. She has been to Mecca, and she paid a visit to Europe in 1911, accompanied by her youngest daughter-in-law, the Maimoona Sultan Shabano Begum (Princess Hamidullah Khan), aged 14, who has written an account of her travels which has been translated into English, published under the title of "A Trip to Europe." The ladies of the party, who numbered twenty-five persons, kept strict purdah throughout their travels. The Princess at the time they started had lived with the Begum of Bhopal ever since she was five years old. She was encouraged by Her Highness to keep a diary for the benefit of the girls in the Bhopal State, to whom it would be an incentive to take advantage of the education provided for them. Thus this book was written with a serious purpose, which I hope it will fulfil. The party took their own cooks and enough provisions for the voyage so that their religious customs should not be broken, and the captain of the P. & O. gave them every facility for their comfort and convenience.

Some of the educated Moslem women are fond of music. They have several kinds of musical instruments, something like guitars and banjos, but the strings are made of wire, so they lack power and force, and to our ears they only bring forth a tinkling sound. Hitherto they have had no music on record, it has been all handed down from generation to generation by action; they have 22 notes to the octave and they make a very serious study of it. They do not appreciate Western music and singing any more than we can understand their Eastern music, nor can one easily find admiration for it. The drum has a peculiar fascination for Indians; a man who plays it well will be brought to entertainments from great distances to display his marvellous manipulation, and the assembled throng will sit motionless in evident rapture at the performance, which is really very marvellous. The drummer sits on the ground with two small drums between his legs and works away at them with thumb and fingers with a rapidity quite beyond description.

It is impossible in a short article to do justice to the subject of such interest and importance as the Mohammedan Women of India, for whom I fully believe there is a great future. In the Native States there are many notable women who are highly intellectual and whose intellects have been fully cultivated; they are taking a prominent part in raising the conditions of their less fortunate sisters. They realize that it is possible that the women of to-day, with careful and consistent education of the right kind, can attain to the same positions occupied by the women of a former era, and they are devoting their whole attention to this ambition. To quote from a most interesting book written by Her Highness the Maharani of Baroda and Mr. S. M. Mitra, in which they put the position of women in the early ages most clearly: "In early ages the Musulman woman of Arabia was permitted equal instruction with men. The social position she occupied when the power of Islam reached its meridian proves that she possessed rights similar to those enjoyed by men. The Prophet's own women-folk were very far from leading lives of idle seclusion. On the contrary, they were allowed great freedom . . . Moslem women held positions as sovereigns, teachers, theologians and superintendents of religious communities, and, like Hindu women, were famous for learning, eloquence, and capacity to impart instruction.

In the reign of the Sultan Bayazid I., women gave lectures in the mosques and schools to students of either sex, and in those days girls and boys were educated together. . . . Progress in the Musalman world began to decline A.D. 921. . . . The category of Musalman women who distinguished themselves in almost every art of peace and war is too long for quotation. It only ceased when the invasions of Tartar hordes and religious or dynastic struggles checked the onward march of civilization in the East, and in the general retrogression the cause of the Mohammedan women suffered well-nigh total eclipse." "Yet this early liberty was but a phantom dawn of freedom for woman. It passed and a period in each case followed when her progress was checked."

This rise and fall in civilization described is common to all nations of the world; in Eastern countries the rise and fall reaches perhaps higher altitudes and lower depths, but it can be traced in the histories of all European countries. Sound education for both sexes, combined with exercise, training in sanitary hygiene, making it possible to ensure decent homes and sufficient food for the poor, is essential in maintaining a level condition for men and women alike. Dr. T. S. Clouston says rightly, "The special qualities in both are complementary." There is no question of comparison of worth; both are requisite for the welfare of the world; but to educate the man and leave the woman without learning is an impossible way of tuning the instrument to perfection, which can be produced by the training of both in the most suitable lines for their perfecting. In the words of Sheridan: "Women govern us; let us render them perfect: the more they are enlightened, so much the more shall we be. On the cultivation of the mind of woman depends the wisdom of man."

The Y.W.C.A. in Ceylon.

Margaret Anderson.

THINKING in the vague way that most of us do of places we have not been to, Ceylon and India seem to us one country. But when one visits them one finds that is not so. Ceylon is *not* India! Politically one knows, of course, that it is separate; but it is with surprise that one realizes how little intercourse, comparatively, there is between the two, and in how many ways, larger and smaller, the countries are not one. From the Association point of view Ceylon is one with India in organization. It is part of the "Young Women's Association of India and Ceylon," but in actual conditions and work there is a noticeable difference.

Colombo is the capital of Ceylon, politically and commercially, and is the one really big centre. According to the last census it had a population of 259,451. Kandy, in the Central Province, is the old capital, and home of the Kandyan chiefs. Galle, in the south, was, until the building of the present harbour in Colombo, the chief port of the island. Jaffna, at the extreme north, is the principal place in the northern Tamil-speaking district. In each of these places there is a branch of the Young Women's Christian Association, and in other parts of the island there are scattered members and groups known as Scattered Members' Circles.

The work in Colombo is naturally the largest, but it is in most points typical of that in the smaller places, except in this that it has a headquarters building and boarding home. To anyone arriving from the West the Association building in Colombo seems to have little in common with any one has ever seen. It is in a large compound, with a beautiful Bo tree in the front garden, coco-nut palms waving against the sky, a riot of flowers and flowering hedges and shrubs, and at some seasons the vivid red and yellow and softer pink of the flowering trees. And it is not out in the country as it might sound, but only a mile and a half from the landing jetty, on one of the main thoroughfares between the business section of the city, called the "Fort," and the residential district. The building itself is a one-storey bungalow, large and roomy,

with very high ceilings, and many doors and windows. There are a big drawing-room and dining-room in the centre, running from front to back, and on each side bedrooms, and across the front a very wide verandah. There is accommodation for sixteen boarders, including the secretaries, and a very nice semi-verandah office. The drawing-room and dining-room together make a good airy assembly hall that seats from two hundred and fifty to three hundred.

This property, which is still known as "St. James'," its name in pre-Association days, is owned by the Association. It was bought with a view to future expansion, and is valued at something over Rs. 100,000. The first step towards this has just been made. One of the buildings in the compound has been converted into a members' club room and a small hostel for the accommodation of boarders at a lower rate than in the main bungalow. In time it will be necessary to put up a building with a larger boarding home and more room for institute work, but in the meantime the present equipment serves very well, for much of the work is carried on in other centres throughout the city. This is necessary, owing to the great distances in Colombo and the limited means of getting about. The majority of the members live too far away to come to the headquarters regularly. They come for special occasions, but the rickshaw hire for much running about is more than they can afford. There are two or three tramlines in the city, but they do not serve our district, and much walking is out of the question—it is too hot and too dusty.

The membership of the Colombo Association is about three hundred, and is of three kinds—European, Singhalese or Tamil, and Burgher. They are not divided in this way in our records and activities, but the membership includes these three. The number of Europeans is small. The European business girls or women in Colombo could almost be counted on one's fingers. The boarding home up to the present has been largely used by Europeans, business women and trained nurses as permanent boarders, and steamer passengers, missionaries, and up-country people in Colombo for a few days as visitors. There have been occasional Burgher, Singhalese or Tamil girls, but the boarding home has served largely the European community. The need of board in the Association for others has not been great. The Singhalese and Tamil girls still stay at home

very much, and the Burgher or Ceylonese girls who are in business can in most cases, if not at home, live with friends or relatives. As the city grows and more girls go into business and other occupations the need will be greater, and the small hostel just built is to meet this, and to prove how great the demand for such is.

The Singhalese and Tamil members are, with a few exceptions, Christians. In Ceylon, unlike India, Christianity has spread among the upper classes first, and from them is working down. It means that there is a large Christian Singhalese community, and among them are the most prominent and influential Singhalese. With the exception of the members of two branches that are entirely Singhalese, the Singhalese and Tamil members join in the general Association activities. Of the two Singhalese branches, one is at Cotta, on the outskirts of Colombo. The members there all speak English and most of them belong to the C.M.S. school there. This is a day as well as a boarding school, and is attended by girls from the villages around. The idea in organizing it was to influence these girls when they are coming together in any case and can be easily reached. Later they will settle down at home and be more difficult to interest. The idea, too, was that through these girls the surrounding communities would to a certain extent be influenced.

The other Singhalese branch is at Moratuwa, about fifteen miles down the coast. Moratuwa has probably the largest Singhalese Christian community in the island. The branch there was organized by the daughter of the Baptist minister. She had been to school in Colombo and went back with the idea of organizing a Christian Endeavour Society. Then she thought "If it is a Christian Endeavour, only the people of my own Church can belong"—so she made it a Young Women's Christian Association. It would seem that there is opportunity to develop the Singhalese work more. It would have to be done either by a Singhalese, or by someone knowing Singhalese thoroughly, and there is always the difficulty of finding anyone other than a European who feels free to do the travelling alone that is necessary, and who has initiative to organize. The Association has had a request too in connection with a rather scattered work that could be done in the Christian Tamil community of the Jaffna district, but the difficulty of some-

one to organize and adequately supervise such work has prevented any steps being taken. There is an English-speaking branch in the town of Jaffna itself.

The third class of the members are the Burghers. The Burghers are the old Dutch community, some of whom have intermarried with the Singhalese and Tamils. There is a large Dutch Presbyterian Church to which many belong; others belong to the different churches established by the Missionary Societies. It is an influential community, and has among its members men of wealth and high standing in the professions. A large percentage of the Association members, and many of the Committee members, are Burghers. The Portuguese community, the descendants of the still earlier Portuguese settlers, are nearly all Roman Catholics, and are little touched by the Association.

The work in Colombo has, in addition to the Central Branch, as the headquarters and Boarding Home are called, eight branches in different parts. The number of members in each and the work carried on varies. Each branch has a weekly or fortnightly Bible Class, and some have other classes, such as singing, etc. They meet at 5 o'clock in some school-room in the neighbourhood, or, as in one case, in the bungalow of one of the members. There is no work of any kind in the evening, or rather after dinner. At the Young Women's Christian Association we have tea at three-thirty and dinner at a quarter to eight, and all classes, meetings, socials, calls, etc., come between tea and dinner. The girls would not be allowed to come out in the evening, and when the classes can be held earlier there is no need. In these hours of Association work, Colombo, or rather Ceylon, differs from India. Bombay, Calcutta and Madras all have evening work.

There are also three Student Associations in Colombo, the only ones in the island Two of these are in girls' schools and the third, just organized, is in the Government Training College. There is not a university in Ceylon as yet, and with the exception of the students of the Government Training College and the Medical College, which at present has only two women, there are no real students.

The Colombo Association hopes to develop a strong branch of Travellers' Aid work after the War. In normal times there are a great many girls travelling third class to

Australia. They come ashore for the day that they are in Colombo, and wander about rather aimlessly, often making undesirable acquaintances. It is suggested to get a room near the landing jetty, run it as a tea and rest room, and information bureau, and make some arrangement for meeting the girls and directing them to it. As it is, there is occasional Travellers' Aid work in meeting women and girls travelling alone who are transhipping here.

At the Quadrennial Conference of the Associations of India and Ceylon in January last it was decided to revive a "district organization." Ceylon constitutes one district, and the Associations are going to be able to do together some things not done individually. One of these is holding an annual Conference. There have been Conferences in Ceylon from time to time, but it is thought that to hold one annually would be of value. The first met in August last at Negombo, a coast place north of Colombo. Fifty-nine delegates attended, representing both city and student Associations, and also several schools having no Association. They met in a girls' school, and the camping way of living added to the spirit of good fellowship. Two definite results of the Conference have been the organization of a Student Branch in the Government Training College and a Social Service Club in the Colombo Association. The club is doing some study of local conditions, and is undertaking to run a "play centre" in a poor district.

Anyone interested in the report on Ceylon prepared for the World's Missionary Conference at Edinburgh may remember that it pointed out that the great need of the Church in Ceylon is an increase of the missionary spirit. That the Association develop this spirit and help in training leaders is accepted as part of its ideal, and there is no one Association activity that contributes more to this than a conference. The Social Service Club is a small thing in itself, but is mentioned here as typical of the spirit of service that the Conferences can develop and the Association foster.

Other things that it is hoped can be done through the Ceylon District Committee are running a holiday home in the hills during the hot weather and giving more help to the smaller Associations through visits. In theory, the General Secretary of the Colombo Association is also Secretary for the whole island, but the fact that Colombo

has been understaffed for the last two years has meant neglect of work outside. There is a promise of an additional secretary for Colombo early in 1917, and it is hoped then to be able to overtake some of the work that is waiting to be done.

Reviews of Books.

THE WORK OF HEALING IN DISTANT LANDS.

The Way of the Good Physician. By H. T. HODGKIN, M.B. Price 1s. Published by the United Council for Missionary Education, 8, Paternoster Row, London, E.C.

The Healing Hand. By E. A. PRESTON. Price 6d. Published by the London Missionary Society, 16, New Bridge Street, London, E.C.

In the Steps of the Good Physician. By Miss E. S. TILEY. Price 6d. Published by the Church of England Zenana Missionary Society, 27, Chancery Lane, London, W.C.

Heroines of Healing. By Miss C. E. PADWICK. Price 4d. Published by the U.C.M.E., 8, Paternoster Row, London, E.C.

These four little volumes deal with various aspects of the work of medical missions. The first two are similar in outline. Opening with chapters on the motive and influence of the medical missionary, they pass on to a description of the terrible conditions of ignorance and superstition and the suffering caused by native "treatment" in non-Christian lands. This is followed by descriptions of the work being done in hospitals, dispensaries, and itineration, the special forms of work such as "women's work," eye-diseases, and epidemics, and the all-important service of training native doctors and nurses. "The Way of the Good Physician" gives the most complete description of these various activities, drawing its material from a large number of missionary societies, and from all mission lands. It is written largely with a view to Study circles, and outlines for discussion can be obtained from most of the Missionary Societies. Few books could provide more interesting matter for either private reading or discussion. "The Healing Hand" is smaller, and deals only with the work of the London Missionary Society, but its examples are drawn from an extensive field, including India, China, and the South Sea Islands. The chapter on Women's Work, and particularly the paragraph on Victims of Industrialism in Shanghai, is especially full of interest.

"In the Steps of the Good Physician" deals exclusively with women's work in China and India under the C.E.Z.M.S. It vividly depicts the conditions of the lives of Eastern women, and the suffering entailed, and gives sketches of the daily scenes in hospital and dispensary. Like the two first-mentioned books it emphasises the wonderfnl results, physical and spiritual, which have been obtained.

"Heroines of Healing" consists of brief biographies of Dr. Susie Rijnhart, pioneer missionary in Tibet, Pandita Ramabai, friend of the Indian widow, and Mary Reed, missionary to the lepers. The book is specially prepared for "leaders among working girls," and the material is linked up to the ordinary knowledge and activities of such girls by a series of questions. Here is an example: "If we had been able to get to Ramabai's mother when she had fever

from starvation, what could we have done for her? . . . . If a doctor said "Give the patient beef-tea or barley-water, could you make it? If a patient had to be kept on milk food and hated drinking plain milk, how could you get her to take sufficient nourishment?" The biographies themselves are well told and of thrilling interest, and the little book should be of great use to any who are leading meetings of Girl Guides and other girls.

We particularly recommend these four books at this time because the spirit of service has been aroused in so many young women. Those who have taken any part in nursing or Red Cross work will undoubtedly be interested in these descriptions of medical missions, and it may be that some who hear of the wonderful sphere of influence and service which is open to doctors and nurses in distant lands may hear the call to go forth as followers of the Good Physician, to fill some of the many vacant posts.—K. J. M.

Night-Watches. By F. F. K. Published by Longmans Green & Co., London, New York and Bombay. Price 6d.

This is a little book of short readings and devotions for nurses on night duty. It deals very simply "with a few of those things which need to be taken and looked at calmly and quietly by us all, and especially by those who get over-wrought, which is the case with so many night-nurses."

Yarns on Heroes of China. By W. P. NAIRNE. Published by the United Council for Missionary Education, 8, Paternoster Row, London, E.C. Price 6d.

This little volume is described in its title as "a book for workers among boys," but it will certainly be of great use to workers among girls as well. Each "Yarn" is a very vivid and realistic description of one or two incidents in the life of a missionary to China, and each is followed by useful "Notes and Suggestions" explaining and amplifying the "Yarn," and giving further ideas for the treatment of the subject in talk or discussion. Ten lives are thus dealt with, ranging from Robert Morrison, the first Protestant missionary, who reached China in 1807, to Arthur Jackson, who laid down his life in combatting the plague in 1911. Anyone wanting to secure material for talks on missionary biographies—always full of interest and inspiration to girls as well as boys—will do well to get this little book.—K. J. M.

Women, World War, and Permanent Peace. Report of the International Conference of Women to Promote Permanent Peace, held at the Panama-Pacific International Exposition, San Francisco, July 4th-7th. (Newbegin, San Francisco.)

This volume consists of an account—reported verbatim down to the most trifling detail—of the proceedings at the above Conference. No doubt to those present it was a memorable occasion, but, with certain exceptions, little of its inspiration has been preserved by this method. Here and there one is made aware afresh of the depth of feeling with which numberless women from countries as diverse as Persia and Denmark, or China and South America, hold their common conviction of the sin and futility of war and of the sacred duty of working for peace. There is an interesting paper on the recognition of national folk-lore and folk-dances as a factor in race amalgamation, with a plea addressed to the American reformer for less fine-spun theory and more first-hand knowledge of conditions in countries from which immigrants come. The book contains the Resolutions passed by the Conference but there is neither table of contents nor index.—L. F. S.

Association and General News.

WORLD'S Y.W.C.A. SECRETARIES.—At the earnest request of the National Board of the United States of America, the World's Executive Committee has agreed to **Miss Spencer's** remaining, for the present at any rate, in America, acting as Secretary of the Foreign Department, in which she is doing valuable work. **Miss Knight** at the time of our going to press is in Paris, investigating the need of clubs and restaurants for English-speaking girls. The good work done among these girls in Paris in past years by the British-American Young Women's Christian Association has recently ceased, owing to difficulties consequent upon war conditions. **Baroness Meyendorff** is at her home in Reval. **Miss Bretherton** and **Miss Bearne** are working at Headquarters. **Miss Grace Saunders**, special worker under the World's Young Women's Christian Association, is proceeding to Cairo to help Miss MacInnes in the work in that town until it becomes possible for her to return to her work in the Balkan States.

WORLD'S Y.W.C.A. WEEK OF PRAYER.—At the time of going to press only a limited number of letters has been received telling how the Week of Prayer has been observed in the different countries, but it is clear that several countries planned for the week more thoroughly than has previously been the case.

In the United States of America the week was observed as the "World Fellowship Week." A special pamphlet, designed to bring home to the girls of the country their responsibility towards the young women of other lands, was issued, together with a booklet entitled "World Fellowship." In New York a large meeting was held in the Auditorium at Headquarters on the first day of the week, at which special addresses were given.

In Great Britain three special meetings were held during the week at Headquarters.

The magazines of the different countries have in many cases reprinted parts of the special booklet sent out from the World's Office, Sweden reproducing one of the illustrations used. The article entitled "Vignettes in the War Zone," sent to each country from the World's Headquarters, was also reprinted in several magazines. In many individual branches we believe that the Week of Prayer has been faithfully kept, though records of such meetings do not as a rule reach the World's Office; and we hope that at a time when national differences tend perhaps to be over-emphasized, the thought of our membership in our great World Association may have become a very real bond of fellowship and power for service.

CANADA.—The Annual Conference.—"The Eighth Annual Conference of the Young Women's Christian Association was held at Elgin House from June 21st to 30th. Almost 200 delegates, representing 17 Student and 17 City Associations, from Winnipeg to Halifax, were present. The Conference was honoured by several guests:—Miss H. Broad, representing the National Board of the American Associations, from whose years of experience the City Sessions gained a most valuable contribution; Miss Griffin, of New Zealand, and Miss Bignell of Australia, who each gave glimpses of a most inspiring work in Australasia; from far off Japan, Miss Kaufman, our own representative there, and Miss Michi Kawai, whose message was filled with that power which comes from deep conviction and an intense longing to bring in the Kingdom of God in her native land; and Dr. Taylor, lately returned from China, who represented the Student Volunteer Movement. The Conference was also very fortunate in having special representatives from the Missionary Societies of the

Anglican, Baptist, Methodist and Presbyterian Churches. On Sunday afternoon these leaders held group meetings with the girls of their various denominations."—"*The Young Women of Canada*," *September*, 1916.

The Association in Canada has been asked to help the Government by providing housing accommodation for numbers of girls, who are being drafted for purposes of munition work into centres where suitable accommodation for them is lacking. A special committee to be known as the Military Purposes Committee has been formed to deal with this new branch of Association activity.

Women and Citizenship.—"Great happenings have come in the world of Canadian women in the last six weeks. Prohibition in Ontario is helping to make many a home the happy place it should be, with money to spare for healthy interests, and men and women with clear minds and consciences at ease so that they can give the children a brighter time. Then comes the victory for women's suffrage in British Columbia, so that now the four provinces of Manitoba, Saskatchewan, Alberta and British Columbia are all giving the women a splendid chance of showing good citizenship through the right use of their vote. Are women going to prove themselves good citizens? Many ask that question. We must resolve that it shall be so. That will mean that women who know the power of prayer will pray over their suffrage opportunity; that women feeling ignorant of the great political issues will join classes for social study, or debates on questions of national interest. In some provinces, notably Manitoba with its great foreign population, educated women should give time to teach and prepare the foreign women so that their vote may not be bought and sold, but given with some intelligence."—"*The Young Women of Canada*," *November*, 1916.

A New Secretary for India.—"Our new recruit for the Indian Young Women's Christian Association, Miss Marion Ferguson, will be starting this month. From November 15th to 30th she will visit the Associations on the way to Vancouver; on Christmas Day she should be in Shanghai, and a few weeks later see Miss Anderson in Colombo. In Bombay she will reach the Indian National Offices, and be told where her location in India is to be. The good wishes of many Elgin House delegates, of her own University College friends, and of all the Associations will go with her, and we hope many may pray for her."—"*The Young Women of Canada*," *November*, 1916.

CHINA.—Secretarial Staff.—The appeal sent to the home Boards last year was for thirteen additional foreign secretaries for 1916. Of that number three have arrived: Miss Wikander from Sweden, who is studying Central Mandarin, Miss Williams and Miss Halsey from America, the former studying Pekinese Mandarin, and the latter giving part time to study of the Shanghai dialect and part to work at the National Headquarters. Two secretaries sailed from England in October, Miss Johnstone, who is appointed to study the Shanghai dialect, and Miss Starkey, appointed to study the Cantonese language. Besides these five two others, Miss Rodo, physical director, and Miss Steinbeck are appointed from America. We still need six others and hope they will yet be appointed.

Miss Fan Yu Jung has been added to the staff at National Headquarters since the summer. Miss Fan is a graduate of the North China Women's Union College in Peking, and has taught there for some time. She is taking large responsibility as editor of the new Association Quarterly Magazine and other pieces of work in connection with the student department.

Conferences.—The Conference in Foochow, September 8th to 15th, for Fukien Province, led by Miss Smith, was a very representative one, and, though it was extremely hot, the delegates entered most heartily into all

sessions and a "Conference spirit" was very evident; indeed, those of the leaders who were present felt that the day is already at hand when the young women of China have the same love for such times of inspiration as students in Western lands. Particularly strong work was done in helping the local branches to work out better methods of carrying on their own Association work.

Peking.—The Peking Association family has moved to a house that used to be an enormous Manchu restaurant. The kitchen is large enough to prepare food for all who are interested in seeing us at work. Miss Hotchkis, Association Secretary of Moukden, has been taking examinations, and found that she had prepared an extra lesson so this week she is having time to help the rest of the family get settled.

The Pre-organization Committee has set the date for the opening of the Peking Association. October 21st, 1916, is to be the day we have looked forward to for the last three years. The constitution has been prepared and chairs are ready to seat the jubilant membership.

Bible Classes are being organized in private homes at the Government isolation hospital and at the Association.

Tientsin.—One Day Retreat of Board and Secretaries.—I wonder if in Western lands the attendance of all but one of a board of fourteen could be secured for a "retreat," the one absent because she was teaching. This is what happened in Tientsin at the inauguration of an all-day retreat for board members and secretaries on the first day of September. It was most refreshing to see with what pleasure our guests greeted each other and prepared to enjoy the day together in our secretarial residence. From the beginning the interest was keen in all the morning talks. The first was by Pastor Wang, of the Independent Christian Church, in which he spoke of "The Association's loyalty to the Church." Then followed a very helpful talk by Mrs. Pock on "Loyalty to the Association." After an interval for rest, Dr. T. Chen, of Peking University, gave a timely address on "Loyalty to our Country."

After enjoying a foreign meal, all except the tomatoes, our guests could not be persuaded to desist from talking together long enough even to rest. The board meeting following, carried out according to a carefully-planned "agenda," was a revelation to the new-comer of how thoroughly interested and ready with suggestions a board in China may be. Nor was that all, they were ready to take responsibility, which is the real proof of their interest.

The closing meeting, at which Dr. Cohn's subject was "Loyalty to Christ," gave the impetus and unity of purpose which has already resulted in some splendid committee work. We feel sure that we shall see the results of this retreat throughout the year in more consecrated and fruitful work.

One means by which we hope to conserve the results of the retreat and add to the power of our work this year is by the group of **weekly prayer circles**, three in number, made up of members of the board living near together. A secretary meets with each one and reports the definite subjects in need of prayer. These have already helped definitely, and give much promise for the future.

Educational Work.—The Educational Rally was deservedly well attended by almost two hundred ladies. After a play showing the results of education at the Young Women's Christian Association, ghost-like representations of the classes appeared, and vied with each other in explaining to the audience their merits. They then led the way to separate rooms, where they took the registrations. At the end of the first week there were about seventy registrations. In addition to the lessons in piano, English, hand-sewing, foreign cooking, which we have had before, the new attractions are Chinese cooking, Chinese penmanship, a sewing-machine class, and a

class in club-swinging. Experience would indicate, they say, that there will yet be a goodly number of registrations in these classes. The organization of the Mothers' Club was started with a rousing talk on "The Development of the Child," followed by films showing the care given children in the West. The babies thoroughly charmed the audience.

Bible Study.—Instead of the former plan of addresses at the Sunday afternoon meeting, the Tientsin Association is planning to hold most of her Bible classes at that hour. In this way all ages and people of numerous dialects are accommodated. There will be classes for children from the Government schools and for the poor children of the neighbourhood; classes in Cantonese, Fukienese, English and Northern Guanagua. At the opening rally, Mr. Chang Pai Ling, of Tientsin, and Rev. Murray Frame, of Peking, spoke to an audience of one handred and fifty. Of that number eighty registered for Bible classes, which will rival each other in adding to their numbers. A beautiful banner will be the reward of the class adding the greatest number to their enrolment.

Shanghai.—September was a month of preparation here as elsewhere. Committee meetings, staff conferences, interviews with volunteer teachers have filled the days. Right from the beginning we have felt how much prayer there is behind us just now. Sometimes at the opening of a year's work everything sticks and goes catacornered—all secretaries know this experience and dread it! Sometimes things fall into shape and new possibilities open out like magic; and this always means folks are praying. Thank you everybody who is helping.

Twelve **Educational Classes** have been arranged in cooking, sewing, drawing, typewriting, etc., including six special classes in English subjects, We feel very proud of our list of seventeen volunteer teachers, which includes teachers of Bible classes, and does not count secretaries. We hope for good returns from these classes, taught as they will be by women who have the spirit of service and friendship strongly developed. Thirty-two students are enrolled in the regular half-day school; other enrolments are not yet completed. An opening social for classes drew an attendance of 120.

Religious Work.—The Bible Classes include two neighbourhood classes, two classes in Leadership, two English classes, an amahs' class, a class for secretaries and board members, and classes in Cantonese and for non-Christians. We have also several small prayer groups beginning to meet. For the first Sunday service about 100 were present. A prayer circle is being formed of people who promise to pray regularly at home for the work of this Association; prayer lists are to be sent members each month. So far over twenty members have been secured, and we hope for fifty.

The happiest feature of the opening work has been the fine co-operation of the staff. The Chinese secretaries have been splendid in their ready acceptance of new responsibilty. The effect of Miss Ward's absence could easily have been to flatten things hopelessly; instead of that everyone is doing her very best to prove the value of Miss Ward's work. One of the pieces of co-operation work which we hope to get working soon is systematic visitation of the membership by a band of whole hearted and enthusiastic members including board ladies, younger members and secretaries.

Normal School of Physical Education.—Sixteen girls are registered in the school and our dormitory is full. Most of the girls are from Kiangsu Province, two from Foochow, and one all the way from Changsha. Six Normal Government schools are represented.

It is an interesting and really thrilling sight to go into the gymnasium and watch the physical class in training. Their bright faces full of eagerness to

learn, the way in which they take hold of the work, promises much for their future and the future of the school.

There are two Bible classes, one for the Christian and one for the non-Christian girls. Much time and thought and prayer is being spent on these classes. Will *you* add a petition for the growth and development of those girls' souls as well as their bodies ?

CHINA.—Work among Blind Girls in Manchuria.—"At Moukden the St. Nicholas School and Industrial Home has been doing admirable work for years past among blind Chinese girls in Manchuria, where this affliction is terribly common. The Hon. Superintendent is Mrs. R. T. Turley, the wife of the Society's assistant agent at Moukden, who himself acts as hon. secretary, while one of the hon. physicians is Dr. Ethel Starmer, a daughter of the Rev. H. Starmer, of Norwich. There are at present ever forty pupils in the home, and by far the largest subscriber to its funds last year was the Chinese Governor-General of Manchuria, Tuan Chih Kuei."—"*The Bible in the World*," *November*, 1916.

DENMARK.—Work of the Amies de la jeune Fille.—" L'activité des Amies danoises vise principalement la protection des étrangères qui arrivent dans ce pays, et celle des jeunes Danoises qui s'expatrient. Les circonstances actuelles ont tout naturellement ralenti ce travail qui se développera de nouveau après la guerre. (Note de la Rédaction.)

" Depuis le début de la guerre, peu de jeunes Danoises ont quitté leur pays ponr chercher un gagne-pain ailleurs. Celles qui l'ont fait sont allées en Angleterre ou en Amérique, et, depuis qu'en Angleterre les préscriptions pour les passeports sont devenues si sévères, l'émigration pour ce pays a presque cessé.

" Beaucoup de jeunes filles ont trouvé d'autres activités, travaillant dans les diverses branches de la Croix-Rouge, ou se rendant utiles à leur patrie d'une autre manière.

" Notre travail à la Gare centrale se poursuit normalement, et chaque soir une de nos agentes y est de garde. Le 1er mai et le 1er novembre, époques où les jeunes filles arrivent de la campagne pour se placer à Copenhague, on en aide et on en conseille chaque fois plus de 200.

" Je voudrais encore, puisque l'occasion qui s'est fondée il y a quelques années et qui est en bénédiction à beaucoup de jeunes filles.

" Nos Unions chrétiennes se recrutant surtout parmi les jeunes filles de la classe ouvrière, l'idée fut émise de grouper les jeunes filles sortant des gymnases et des écoles supérieures en une nouvelle Union, poursuivant le même but et travaillant dans le même esprit.

" Cette société, nommée ' Mariaforbùndet,' commença par des réunions d'études bibliques, puis elle s'intéressa aux missions et à diverses activités sociales.

" Tous les denx ans, ses membres invitent 45 ouvrières de fabrique à séjourner chacune une semaine et par groupes de 15, dans un Home installé au bord de la mer. Les jeunes hôtesses, appartenant toutes à l'aristocratie et à la bourgeoisie, se chargent elles-mêmes des travaux de la maison et y entretiennent la gaîté tout en cherchant à déposer dans le cœur de leurs invitées des semences de vie supérieure.

" En 1913, la Mariaforbùndet organisa ses premiers cours d'activité pratique et sociale, auxquels sont admises aussi des jeunes filles ne faisant pas partie de l'association. On y enseigne toutes les activités essentiellement féminines, travaux du ménage, soins à donner aux enfants et aux malades, œuvres sociales et de paroisse. Chaque cours comprend généralement trois trimestres successifs, un pour chacune de ces trois activités.

" Cette association, placée sous une excellente direction, prend une extension toujours plus grand et l'esprit qui y règne peut servir de modèle

à tous ceux qui désirent se perfectionner en servant leur prochain."—"*Le Journal du Bien Public*," *November*, 1916.

EGYPT.—Literature for the Women and Children of Egypt.—"The purpose which we have so long had of undertaking definite extensive work for Moslem children is beginning to be realized. Miss Lilias Trotter and Miss Haworth are returning to Egypt to give a winter's work to the production of literature for women and children. We also welcome Miss Constance Padwick, as she takes up the secretaryship of the Children's Department of the Nile Mission Press. She will enter on her new duties in Cairo early in November. The first work she will have to undertake will be the study of Arabic, and of the Moslem children, their thoughts and capacity. At the same time she will seek to come into touch with those who are working among children, and learn all that is being done and all that is needed to be done."—"*Blessed be Egypt*," *October*, 1916.

Cairo.—Miss Margerison writes from Cairo: "It was very good to see how happy all the nursing sisters are, and although they had the chance of being moved to the largest hotel they chose to stay at the Y.W. We have, of course, been fortunate in securing them, as the new rule forbidding women to land in Egypt must inevitably affect us. The student work is full of promise, and makes great demands upon the workers here." A new venture is a magazine for students, to be run by the Young Women's Christian Association. At Alexandria a new club for Imperial nursing sisters and Red Cross workers was shortly to be opened, and "it will be interesting to see how many still prefer the homey atmosphere of a Young Women's Christian Association club-room. . . Ninety-one have become members this season, of whom seventy-three, perhaps, are V.A.D.'s or nurses."

FINLAND.—"The twenty-four women recently elected to the Finnish Diet, according to Samitid, form twelve per cent. of the total membership, an increase of one and a-half per cent. since the previous parliament. The proportion of women to men is greatest in the Social Democratic Party, where they form 16·67 per cent. In the other parties the percentages of women are: In the Swedish Popular Party, 13·3; in the Young Finnish Party, 8·7; in the Old Finnish Party, 6; and in the Agrarian Party, none."—"*Jus Suffragii*," *October*, 1916.

GERMANY.—Child Care in Berlin.—"The Berlin Socialists' Children's Care Committee has lately issued a report on the work of the last two years. In normal times this committee does a most useful and varied work. Including the discovery, warning, and if necessary prosecution of cases of neglect and ill-treatment, assistance in the enforcement of the laws for the regulation of child labour, and also the organization of holiday expeditions, 'happy evenings,' etc. Much of this work has suffered since the outbreak of war. The relaxation of the employment regulations, originally intended only for special emergencies, has become almost the rule. The need for the children's wages makes it very difficult to appeal to parents to stop even serious cases of overwork.

"After the outbreak of war, the committee made special efforts to meet the prevailing distress, by setting up play centres, where the children could be taken care of, given healthy amusement, and kept from the dangers of the streets. Food and milk were supplied by the Association for children's dinners, and in all over 3,000 children passed through the centres. Early in 1916, however, they had to be closed for lack of funds.

"The committee have noticed a marked increase in the number of juvenile offenders, and are inclined to attribute this, partly at least, to the great increase in the numbers of married women who go out to work. The children are left to their own devices more than before, and fall victims to the corrupting

influence of bad company, undesirable reading, and the general tone of excitement and unrestraint due to the war."—"*The Labour Woman*," *October*, 1916.

Les Unions de Jeunes Filles du Lessouto.—"Les missionnaires constatent qu'un grand progrès dans le développement des femmes Bassouto est la conséquence directe de la fondation des Unions Chrétiennes, qui leur donnent de l'initiative et ouvrent leur esprit à tout ce qui est beau.

"Les séances d'Unions se passent un peu comme les nôtres, avec une étude biblique à laquelle presque tous les membres prennent part. Les unionistes indigènes aiment beaucoup leur Union et ont un ardent désir de faire part aux autres de ce qu'elles ont reçu. Dès qn'elles sont mises en contact avec l'Evangile, elles désirent le *lire* elles-mêmes et celles d'entre elles qui savent lire se font une joie d'aider leurs compagnes ignorantes, afin qu'elles puissent lire elles-mêmes la Bible.

"Rattachées au Comité national des Unions Sud-Africaines, elles ont montré beaucoup d'intérêt aux visiteuses venues il y a quelques années, leur parler de l'Alliance universelle; l'une d'entre elles trouvait cette expression heureuse pour caractériser la force qui naît de ce lien avec d'autres: 'un petit chainon isolé se perd et ne sert à rien; dans une chaîne, il est utile et ne se perd plus.' Un jour, Mrs. Brebner alors secrétaire-visiteuse (elle a été depuis remplacée par Mlle. Keck), racontait dans une Union du Lessouto les efforts faits au point de vue social par le Comité national, qui a fondé dans les grandes villes comme Johannesburg, des Homes pour les jeunes filles indigènes qui y travaillent et des maisons où peuvent loger leurs mères et leurs sœurs en venant les voir. Après avoir entendu ce récit, d'elles-mêmes, les unionistes de Mme. Ramseyer ont tenu à donner une contribution pour cette œuvre destinée à préserver leurs sœurs des villes."—"*La Jeune Fille*," *February*, 1916.

GREAT BRITAIN.—Girls' Work Department.—In Great Britain, as in many other countries, work for the younger members of the Association is developing rapidly, and is full of promise for the future. A plan to simplify organization and prevent overlapping has recently been adopted, by which work for Juniors, Intermediates, Girl Guides and Brownies—all in the past forming separate sections—is now organized under one department known as the Girls' Work Section, having separate sub-committees to deal with the specialized work. This scheme of re-organization will probably mark a further advance in girls' work. The Young Women's Christian Association Girl Guides are still advancing rapidly, and form some of the most successful companies in the British Isles.

Two Useful Conferences.—The opening of another winter's work was marked by holding two Conferences, one for Committee members, at Oxford, September 25-29, which was felt by all those present to be a real source of inspiration for future work, and another for Canteen and Club Leaders, in London, September 18-20. The widespread development of Club work among girls in all parts of the country during the last year has drawn into the service of the Association many new and capable leaders. The Conference aimed at drawing together these new workers, giving them some idea of the wide scope of the Association's purposes and work, and at the same time providing an opportunity for them to share with each other the valuable technical experience which they have been gaining in their Club work. Both Conferences met with so much success that it is to be hoped they will be repeated in other parts of the country at a later date.

The Increase in Women Medical Students.—"The opportunities for women medical students are gradually being increased in different parts of the country. In London, the Council of the Charing Cross Hospital recently decided to admit women, giving them the same training and experience as men.

"The extension of the London (Royal Free Hospital) School of Medicine for Women is to be opened by the Queen on October 2nd. This extension, which is made necessary by the very large increase in women students, was contemplated before the outbreak of war, but was then postponed. In October, 1914, the entry of students exceeded all records, and the Council felt that their right policy was to go forward with the plans. In the December following they published an appeal for funds, the estimated cost being £30,000, and in sixteen months the whole of the £30,000 was subscribed. Building operations were proceeded with, and are now almost completed.

"Equally interesting news comes from Scotland. The Court of the University of Edinburgh, at a recent meeting, resolved to admit women in the winter session to all the medical classes, systematic and practical, in the University. The systematic lectures in midwifery and gynæcology will be given separately to men and women students, and possibly also those in *materia medica*, but in all other subjects the classes will be mixed. There will be separate sections for women in all practical courses, except in advanced courses, and in special cases that may be arranged by the head of the department. Women will be admitted to University clinical instruction so soon as arrangements can be made. They are now under consideration, and it is expected that by next year students will be able to take their whole curriculum within the University. The sum of £4,000 has been offered to the University Court by the women medical graduates, students and their friends, to help in defraying any necessary outlay. The new arrangements will begin in the winter session. Over 180 women students were attending classes outside, and this number will be exceeded now that the bar has been removed."—"*Jus Suffragii*," *October*, 1916."

JAPAN.—"Miss Michi Kawai, National Secretary of the Young Women's Christian Association, arrived in Yokohama on August 30th. During her year and a half of absence in America she attended the National Training School of the Young Women's Christian Association in New York, graduating there in June of this year, aad spent much time in finding out the condition of Japanese women on the Pacific Coast. She also attended Summer Conferences in Canada and the U.S.A., and spoke very often, especially on the subject of women of modern Japan. It is largely through Miss Kawai's efforts that money was given in America to complete the Tokyo Young Women's Christian Association Land and Building Fund, and that three new foreign secretaries were sent to Japan this autumn. The salary of one of these secretaries is being paid by four Japanese business men in New York City. Miss Kawai also had much to do with creating interest both in New York and California, in the Japanese women coming every year to the United States to make their homes there. As a result of this interest the Young Women's Christian Association on the Pacific Coast has been able to start special immigration work there for all women from other countries, but especially at the present time for Japanese and Chinese women and girls. Miss Sarah Ellis, for so long a member of the National Committee of the Young Women's Christian Association in Japan, and member of the Friends' Mission, is now at Angel Island in San Francisco as Immigration Secretary for the Young Women's Christian Association. There she meets the girls as they enter America, and helps them with advice and introductions to Christian women, Japanese or American, in the places to which they are going. Miss Helen Topping continues to give all her time to the Japanese Young Women's Christian Association in California, and one other American secretary is giving her whole time to the problem. A group of American women in and around San Francisco has organized a society called the Yu Ai Kai, with the purpose of bringing American and Japanese women into closer fellowship. At a meeting of this society in the St. Francis Hotel in San Francisco, Miss Kawai spoke to an audience of five hundred women. . . .

"Before her trip to America Miss Kawai divided her time between

Miss Tsuda's school and the Young Women's Christian Association; from now on she will give full time to the Young Women's Christian Association. This will enable her to visit different Associations in Japan, and to help organize the new work in Yokohama, and later in other cities."—"*The Young Women of Japan*," *October*, 1916.

Progress of Kindergarten Work.—"At the tenth anniversary of the union unusual interest was taken in an historical paper prepared and read by Miss Howe. In this paper was shown the growth of the union from a membership of nineteen at the beginning to one of about 135 now. This rapid growth is largely due to the untiring energy and work of Miss Howe. With the reading of her paper, Miss Howe took us all back to the beginning, and by her graphic and characteristic style we all re-lived in feeling the troubles and pleasures, the discouragements and successes, the criticisms and praises through which all good things have to pass if there is any growth, until to-day the Christian Kindergarten Union is the liveliest organization in Japan."—"*The Japan Evangelist*," *August*, 1916.

"**The Eleventh Summer Conference of the Association** in Japan was held at Ferris Seminary, Yokohama, from July 21st to 29th. It was the largest and most successful Conference held in recent years, the total registration being 278, at least 50 more than ever before. The fact that the Conference was held in a city made it possible for about 50 girls to attend the whole Conference, going back and forth from their homes daily. About 150 were in attendance the whole time. Sixteen of these were non-Christians, seven of whom decided to become Christians.

"Besides the Bible class for enquirers, led by Mr. Tonomura, classes in the Psalms, Minor Prophets and Philippians, were very successfully led by Rev. Inagaki, Rev. Yokota, and Mr. Demura. Outlines of these studies will appear in the 'Young Women of Japan' during the year. The addresses of the Conference bearing on the motto, 'He that findeth his life shall lose it: and he that loseth his life for My sake shall find it,' were given by Madame Hirooka, Rev. Judo Imai, Rev. Hoshino, Rev. Mori, Rev. Imagaki, Colonel Yamamuro, Rev. Uemura.

"Especially strong was the social programme of the Conference. Dr. Somei Uzawa, M.P., gave a splendid address on 'Women and Law.' This was followed by an enlightening exposition of philanthropic and charity work carried on at the present time in Japan by Mr. Shingo Takata, the head of that department under the Home Department of the Government. 'Christian Work for Women,' including the Women's Evangelistic Work in connection with the three-year campaign, new plans for summer vacation work by members of the Student Associations, were presented by the leader of the Conference, Miss Kita Hasegawa. Miss Grace Coppock, National Secretary of the Young Women's Christian Association of China, brought greetings and described the work already begun in China by summer vacation clubs. Miss Matthew presented the 'Emigration Problem' as it concerns the women of Japan, and gave a report of the investigations made in America by herself and Miss Kawai during the past year. On the last evening of the Conference Mr. Aeima, the Christian governor of the largest prison in Japan, Kosuge, told of the work being done for prisoners, and spoke especially on the responsibility of women toward the solution of crime.

"The statistics for the Conference are very interesting this year: 23 Associations out of 25 were represented; 36 schools included 18 mission, 4 Christian but not mission (1 Catholic), 4 private, 10 Government schools; the registration shows 123 in attendance for single meetings up to six days, 125 girls for whole time, 29 leaders, teachers and speakers. An incomplete record of denominations in attendance at Bible classes shows 38 Presbyterians, 26 Methodists, 14 Episcopalians, 13 Congregationalists, 8 Baptists.

"Miss Hisa Onomi, graduate of the higher department at Ochanomizu Girls' High School, and formerly office secretary in both the National and Tokyo Offices of the Young Women's Christian Association of Japan, and Miss Hanayo Sakamoto, graduate of Kobe College and Miss Tsuda's English School, lately teacher in Onomichi Girls' High School, sailed by the *Empress of Asia*, August 17th, on their way to school in Toronto, where they will study two or three years in preparation for Association work in Japan on their return.

"The National Committee is expecting four new secretaries from the United States this autumn: Miss Gunter, Miss Green and Miss Hard to arrive the middle of September, and Miss Verry some time later in the year."—"*The Young Women of Japan*," *September*, 1916.

SEYCHELLES ISLANDS.—Work among Women and Girls.—On one or two occasions there has been some mention in these pages of a request which reached the World's Office in connection with the formation of a branch of the Association in Mahé, the chief of the Seychelles Islands. After some consideration the Extension Committee decided not to encourage the beginning of such a branch at present. In the meantime we cannot do less than remember sometimes in prayer the lady who explained the whole situation there to the committee, and who has recently returned to take up her solitary work there,

"We are thankful to hear that, in spite of a strong monsoon, Miss Heaney has arrived safely in the Seychelles and received a warm welcome, the Dean and all the school children waiting on the pier to greet her with a bouquet of the island flowers. She is very busy once more in her special charge of the Girls' High School, with all its extra ministries of visiting and keeping in touch with the old girls in their married life, and helping them to make Christian homes. In addition to all this she is visiting the prisons, and now has short services with the men as well as with the women. . . .

"In spite of the non-arrival of goods and chattels, the high prices of food —even scarcity of some kinds—and the ever-present sense of loneliness, Miss Heaney's letter is full of cheery touches, as when she tells us of her house facing the seashore on three sides so that she has innumerable visits from little red crabs that come asking alms, and drag everything thrown to them into their holes that surround the house."—"*The Greater Britain Messenger*," *November*, 1916.

UNITED STATES OF AMERICA.—An Industrial Survey.—"In order to familiarize themselves with conditions in the industrial world of the city, the Girls' and Industrial Extension Departments are preparing to make a survey of all industries in the city (of Indianopolis) that employ girls in any number. Statistics regarding number of American girls employed; number of foreign girls employed; number living at home; number boarding; number hours of work; length of noon hour; approximate wage; welfare work done, and the attitude of the firm toward any future work done by the Young Women's Christian Association are to be gleaned. It is hoped that such a survey will be helpful in the matter of employment, as well as in determining where the work of the Young Women's Christian Association through these two departments should next be extended."—"*The Association Message*," *November*, 1916.

Beyond the Camp Fire.—"Not all of our members are aware that the Young Women's Christian Association of the United States has a live work among American Indian girls, not only in Indian Schools and in reservations near to colleges and cities, but also in those far away out in the desert on government reservations.

"Miss Edith Dabb is secretary for this work, and she has prepared in her new leaflet a most compelling case for this part of our work to which she has given herself. She has lived for years among the Indians of the United States,

especially among the Navajos and Sioux. She has taught in mission schools, assisted in a reservation hospital, and for the past five years has been student secretary for Indian schools, working with the student committee of the National Board of the Young Women's Christian Association of the United States, during which time she has travelled thousands of miles, many of them on horseback, over the reservations, visiting in Indian homes and mission schools, and has had opportunity for a close study of the whole Indian problem.

"Back to the camp-fire, Miss Dabb tells us, is the desire of many girls to-day. 'But what of those girls who are struggling to find a life that is richer and fuller than any their ancestral camp-fire ever brought to them? They are the girls who live in groups scattered right across our country, girls who love the prairie and the forest, the lakes and the mountains, their heritage before the white man came, and who most of all love their homes with little children constantly about, there is always something to be done for those who are dear to them. These are the daughters of the so-called "vanishing race," the Indian girls of America.'"—"*The Association Monthly*," *November*, 1916.

THE FRAUENWELTBUND, OR WORLD UNION OF WOMEN.—"The *Frauenbestrebung* of September 1st prints the first annual Report of the Frauenweltbund, or World Union of Women, which was founded by Mrs. Guthrie Cocks in February, 1915, for the purpose of uniting women in international unity to prevent a recurrence of a world war like the present. The report shows a membership of 6,358 Swiss, 79 Germans, 84 French, 41 Dutch, 38 British, 15 Scandinavians and 130 of other nationalities. Between March 1st, 1915, and the end of May, 1916, it had distributed a large number of pamphlets, namely, 42,223 in French, 18,132 in German, 8,300 in English, 700 in Italian, and 1,250 in Dutch. Its press propaganda has included articles about the Union in 120 different newspapers and periodicals, and its members have given lectures in all parts of Switzerland. Its total receipts for the year, February 9th, 1915, to February 29th, 1916, amounted to 17,485.32 francs, and it has a balance of 1,380 francs.

The increase of work at the central office because of the growth of Swiss members to more than 6,000 has led to the policy of the formation of local branches, which have already been founded at Lausanne, with 221 members, with Fraülein Soutter as president; in Looh, with 54 members, with Fraülein Wittwer as president; in Moudon, with 39 members, with Frau Bornand as president; and in Aigh, with 39 members.

The Union has paid special attention to the question of the extent to which children can be influenced in school towards pacifism. Many Swiss teachers are members of the Union, and practical experiments have been made."—"*Jus Suffragii*," *October*, 1916.

INDIA.—A Medical College for Women of South India.—"The sub-committee appointed by the Board of Governors of Madras College to take up the matter of the medical college met in Boston, August 19th. Dr. Chamberlain brought most interesting and valuable information direct from India, where he met with the committee several times. The committee in India is made up of leading medical missionaries and Government officials, including the Surgeon-General of Madras. The committee is unanimous in its selection of Vellore as the site for the medical college. Government has consented to give a large tract of land on a hillside, beautifully adapted for the purpose. The city has a population of 60,000, but is the centre of villages numbering perhaps 300,000 people. There are four languages besides English spoken in Vellore and vicinity, which is an advantage in polyglot India. It will be possible to make up the faculty from the doctors on the field to a great extent, those who have had special experience in hospital work and tropical diseases."—"*Bulletin of the Federation of Women's Boards*," *October*, 1916.